



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

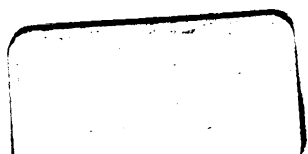
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07580882 8





Please send Review to:

\$2.00.

Rev. Henry Lott M.D.
2406 Spruce St.
Phila., Pa.

(Arch)
111



CHRIST (CHRISTUS.)

THE GOD-MAN

OR

THE LIFE AND WORKS OF JESUS,
THE CHRIST AND SON OF GOD

A POEM

IN FIFTEEN PARTS

BY

REV. HENRY LOSCH, M.D.

AUTHOR OF

"Psalter, Harp and Song," or Translations of many of the Choicest German Hymns, in the Original Metres, with Original Tunes, including Luther's Famous Hymn; "Poems," I. Original Poems, II. Translations in the Original Metres of many of the best German Miscellaneous Poems, including Schiller's "Song of the Bell," etc.

Translator of most of "Goethe's Poetical Works," in the Original Metres, including the Religious Poem of "Faust," complete.

Author and Editor of "Conjoined Interlinear Authorized and Revised Holy Bible." Author of "Fundamental Bible-Truths and Timely Religious and Biblical Polemics," etc., etc., etc.

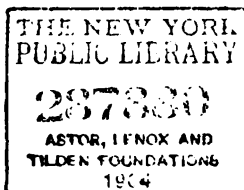
WITH MANY NOTES AND ILLUSTRATIONS

Philadelphia

FERRIS & LEACH

29-31 North Seventh Street

1904



Copyright, 1904, by Henry Loach, M. D.

TABLE OF CONTENTS.

	PAGE
CONTENTS, ...	iii
CHRIST'S MIRACLES STATED OR REFERRED TO, ...	v
ILLUSTRATIONS, ...	vi
LIST OF OTHER NAMES THAN GOD AND CHRIST, ...	vii
PREFACE, ...	ix
The Life and Works of Jesus, the Christ and Son of God.	
DEDICATION, ...	3
PROLOGUE, ...	4
PART	
I. Christ the Promised and Expected Messiah, ...	5-9
II. John the Baptist's Testimony of Christ. Christ proves His Divinity in the Choice of His Apostles. Christ begins to work Miracles, ...	10-19
III. Christ working Miracles on condition of Faith demonstrating His Sonship of God, ...	20-29
IV. Christ's Range of Miracles extended through Nature supernaturally, ...	30-42
V. As "Son of God" Christ worked Miracles irrespective of the Laws of this physical World. Christ's supernatural Origin transcends all Miracles, ...	43-50
VI. Christ meets the Objections to His Power working Miracles. Other Opponents to Christ mentioned from early Times, ...	51-65
VII. Christ's Apostles, Jewish Priests, Rulers, and Pharisees, and the so-called Church-Fathers nearest the Apostolic age, Believers in Christ and His Miracles.—Christ the only sinless Man, His Consecration, Baptism in Jordan, Conquest over Satan, His Transfiguration, ...	66-80
VIII. Simon Peter's Attestation concerning Christ and Christ's Reply, ...	81-84
IX. Christ's Testimony of Himself including His Teachings as presented in His Sermon on the Mountain with His "Our Father" model Prayer, etc., etc., ...	85-97

PART	PAGE
X. Christ's Entrance into Jerusalem. His teaching the Law of Christian Love. The Institution of the Supper-Sacrament. Christ's Conflict in Gethsemane and His Death. Christ's Resurrection from the Dead, His Ascension into Heaven and His first Royal Manifestation from there in the miraculous Outpouring of the Holy Spirit,	98-130
XI. The Seeking of sinful Men for God's Pardon answered through Christ's Atonement,	131-136
XII. Christ's Atonement, the Reason for its Accomplishment, its Completion and Extent,	137-145
XIII. Assured Christian Faith applying Christ's Redemption He achieved in His God-man Nature,	146-149
XIV. Spiritual Treasures guaranteed to the Believers in Jesus Christ in God's Realm of eternal glory, implying Immortality of man's soul,	150-156
XV. Acceptance of Jesus Christ as the Son of God and the only Saviour of the World—irrespective of all other Systems of Religion, Ethics, Philosophies etc.,—implies participation in the New Testament promised divine Nature, and of the Glorification like Christ's in Heaven eternally,	157-177

CHRIST'S MIRACLES

STATED OR REFERRED TO.

	PAGE
1. The Water made Wine, ...	15 ff., 46, 54, 63
2. The Healing of the Nobleman's Son, ...	20
3. The First Miraculous Draught of Fishes, ...	18
4. The Calming of the Tempest, ...	30 ff.
5. The Healing of the Demoniacs in the Gadarene Country, ...	28, 29
6. The Raising of Jairus' Daughter, ...	41
7. The Woman's Disease Healed, ...	21
8. The Eyes of the Blind Opened, ...	21
9. The Paralytic Healed, ...	26
10. The Cleansing of the Lepers, ...	22
11. The Centurian's Servant Healed, ...	20
12. The Demoniac in the Synagogue Healed (Implied), ...	26
13. Peter's Wife's Mother Healed, ...	23
14. The Raising of the Widow's Son, ...	41
15. The Impotent Man at Bethsaida Healed, ...	27
16. The Miraculous Feeding of the Five Thousand, ...	17, 18
17. The Walking on the Sea of Christ and Peter, { Jesus saving Peter from Sinking, }	32, 57, 149 149
18. The Eyes of the Man born blind opened, ...	22, 32
19. The Restoring of a Man's withered Hand, ...	27
20. The Woman with the Spirit of Infirmary healed, ...	26
21. The Man with Dropsy healed (implied), ...	26
22. The Ten Lepers Cleansed, ...	22
23. The Healing of the Syrophenician Woman's Daughter, ...	23
24. The Deaf and Dumb healed, ...	22
25. The Miraculous Feeding of the Five Thousand, ...	17, 18, 63
26. The Eyes of the Blind opened (at Bethsaida), ...	21, 22, 26
27. The Sick (lunatic child etc., etc.) healed, ...	26
28. The Finding of the Coin in the Fish's Mouth, ...	18
29. The Raising of Lazarus, ...	35 ff., 54
30. { Two Blind Men (&c), Blind Bartimeus, near Jericho healed, }	21
32. The Withering of the Fruitless Tree, ...	30
33. The Healing of Malchus' Ear, ...	32
34. The Second Miraculous Draught of Fishes, ...	19
35. The Incarnation of Jesus Christ (exceeds all Miracles), ...	49
36. The Transfiguration of Jesus Christ, ...	79, 80
37. The Resurrection of Jesus Christ, ...	54, 106 ff., 148, 176
38. The Ascension of Jesus Christ into Heaven, ...	55, 121
39. The Outpouring of the Holy Spirit in Jerusalem, ...	123

ILLUSTRATIONS.

	PAGE
1. Christ (Christus), ...	<i>Frontispiece</i>
2. The Marriage (Miracle) at Cana, ...	13, 14
3. Christ healing all Kinds of sick Men, ...	25, 26
4. Christ and Peter walking on the Sea, } The Saving of Peter from Sinking, }	33, 34
5. The Raising of Jâirus' Daughter, ...	39, 40
6. The Baptism of Christ by John in Jordan, ...	69, 70
7. Christ's Transfiguration, ...	78, 79
8. Christ entering into Jerusalem, ...	99, 100
9. Mary Magdalene and the other Mary at the Grave, 107, 108	
10. "He is Risen as He said,"	111, 112
11. Christ appears to Mary Magdalene after His Resur- rection, ...	117, 118
12. John (looking into Heaven), ...	174, 175

LIST OF NAMES BESIDES GOD AND CHRIST.

- | | |
|---------------------------------|-------------------------------|
| Abram, } | Clement, 67 |
| Abraham, } 90 | Cyprian, 67 |
| Adam, 85 | Dana, 160 |
| Adam second, 85 | Daniel, 86, 134 ff. |
| Agassiz, 160 | Darius, 134 ff. |
| Ambrose, 67 | Darwin, 160 ff. |
| Angel, 110 | David, 22 |
| Angels, 75, 76, 86, 88, 151 ff. | Demon, 23 |
| Apollonius, 51 | Devils, 29, 49, 51 ff. |
| Apostles, 11, 18, 67, 81, 120, | Duke of Argyll, 164 |
| 124, 130 | Eckermann, 66, 149, 171 |
| Apostolic Fathers, 67 | Eden, 76, 142 |
| Aristoteles, 131 | Elected, 86, 129 |
| Athanasius, 67 | Elijah, 80, 81, 119 |
| Augustine, 67 | Encycl. Brit, 51, 158, 167 |
| Baer, v., 160 | Eusebius, 52, 67 |
| Baptist Congress, 72 | Evil Spirits, 28 |
| Bartimeus, 21 | Ewald, 57 |
| Basil the Great, 67 | Fechner, 160 |
| Bauer, 60 | Franciscus of Assisi, 59 |
| Beale, 160 | Galilee, 30, 77 |
| Beelzebub, 51 | Gellert, 164 |
| Bernard of Clairvaux, 59 | Gentiles, 114, 131 |
| Bischoff, 160 | Gethsemane, 104 |
| Blanchard, 160 | Goethe, 54, 66, 149, 159, 171 |
| Briggs, 62 | Gregory the Great, 67 |
| Browning, 37, 63 | Hades, 83, 109 |
| Calvin, 146 | Haeckel, 160 ff. |
| Cana, 12 | Harnack, 57, 59 |
| Celsus, 52 | Hase, 58 |
| Centurion, 20 | Hedge, 54 |
| Christians, 51, 66, 67, 83, | Helmholz, 160 |
| 84, 147, 173 | Herder, 54 ff. |
| Church of Christ, 72, 74, 81, | Heretics, 68 |
| 83, 91, 124, 129, 147, | Hesz, 53 |
| 157, 167, 168, 171 | Hierocles, 52 |
| Church-Fathers, 67 | Higher Critics, 60 |
| Chrysostom, 67 | Hume, 56 |
| Cicero, 131 | Huxley, 160 |

- Ignatius, 67
 Immanuel, 9, 49
 Infidels, 169
 Israel, the people, 6, 45
 Jairus, 41
 James, 62, 154
 Jerome, 67
 Jerusalem, 7, 98 ff., 121
 Jewish Nobleman, 20
 Jews, 88, 114, 131
 John the Baptist, 7, 10, 54,
 71 ff., 81
 John the Evangelist, 19, 62,
 129, 148, 174
 Jordan, 69, 72
 Julian, 51
 Justin Martyr, 67
 Kant, 52
 Lazarus, 35 ff., 54 ff.
 Lessing, 53
 Lokrian, 135
 Longfellow, 37
 Luke, 62
 Luther, 63
 Lyell, 160
 Martha, 38, 59
 Mary Magdalene, 108 ff., 116 ff.
 Mary, 15
 Matthew, 62
 Milton, 76
 Messiah, 5, 80, 92, 119
 Moses, 80, 119
 Nain, 41
 Neander, 12
 Nicodemus, 73
 Noah, 109
 Olivet, 104, 121
 Origen, 67
 Ovid, 131
 Owen, 160
 Pantheist, 55
 Pantheism, 159
 Paul, 62, 64, 131, 155
 Paulus, 56
 Peter, 19, 23, 81, 84, 102,
 107, 128 ff., 149, 156
 Pharisees, 94, 97, 150
 Plato, 131
 Polycarp, 67
 Predestinarians, 143
 Priests, 66 ff.
 Publicans, 150
 Rationalists, 56
 Red Sea, 45
 Reimarus, 52 ff.
 Realm of glory, 150, 154
 Renan, 59 ff.
 Ruler, 67
 Rulers, 67
 Satan, 24, 49, 51, 74 ff., 76,
 127
 Sceptic, 56
 Sceptics, 36, 169
 Schleiermacher, 57, 58, 62 ff.
 Scribes, 97, 150
 Sermon on the Mountain, 85
 ff., 93 ff.
 Sinai, 142
 Socrates, 131
 Solomon, 45
 Spencer, 161
 Spinoza, 52 ff., 55
 Stephen, 114
 Strausz, 63 ff.
 Syrophœnician Woman, 23 ff.
 Taylor, 54
 Tennyson, 36
 Tertullian, 67
 Thomas, 36
 Thomas Aquinas, 45
 Tuebingen School, 60
 Ulrizi, 160
 Virchow, 160
 Wagner, 160
 Wallace, 160 ff.
 Wesley, 147
 Wigand, 160
 Wolfenbuettel Fragments, 53
 Woolston, 60
 Zaleucus, 135
 Zinzendorf, 147

PREFACE.

By asserting, argumentatively as well as historically, in the following, necessarily, elaborate and extensive Poem, that Jesus is the Christ, the God-sent (Messiah) and God- and Men-attested Son of God, the argument centering first in the proofs of His divine authority and power to perform Miracles, and extending to the far-reaching proofs of His divine character as the only acceptable, appreciated and fully recognized Mediator between God and men, He being, therefore, the exclusive divine Saviour of men who are His followers: the undersigned claims to present distinctively, essentially (with many of the foremost Biblical proof-texts, quotations from and references to various authors and their works, in foot-notes), the scriptural and rational answers, not only in regard to some philosophical and scientific problems involved, but also to some of the so-called burning questions of all times in the Christian era, even from the beginning, and, especially, of this our present time and age, focused in the undisguised sceptic questions, asking: “What of Jesus Christ, His Life, Miracles, Doctrines and Teachings, as presented in the New Testament?”—

That my work, in its greatly epitomized, and its fluent poetical form and expression, its sublimity and spirituality of its subject-matter from an orthodox Christian point of view, may find acceptance and many readers, and redound to the glory of God and His Christ, is my most sincere desire.

HENRY LOSCH.

Philadelphia, Pa.

THE GOD-MAN

OR

**THE LIFE AND WORKS OF JESUS,
THE CHRIST AND SON OF GOD**

A POEM

DEDICATION.

Two thousand years soon will be ended,
Since Thou, O Christ, didst come to earth,
All previous history suspended,
Events from Thy birth date their birth.
Whate'er, Thou, Lord, hast been achieving
In life and death and life in heav'n,
We verily must be believing
Divinely works as mighty leav'n

All generations permeating,
Who through Thy gospel hear of Thee,
God's Spirit e'er regenerating
Each soul that yields submissively
To Thee and to God's Will requiring
A living faith in Thee, God's Son,
Through Thee the liberty acquiring
Which for Thy followers Thou hast won.

Thy life, so wondrously affirming
By well-attested miracles
Thee as God's Son, has been confirming
All truly God-born oracles.—
All this completely to be giving
Has been my soul's sincerest aim;
Bless, own my work, O Lord, Thou living
And saving Christ, to praise God's name.

PROLOGUE.

I

By works divine is indicated
That he who works a God-like deed
To Him most closely is related,
From whom all powers divine proceed.

II

A Christ-like work, therefore, is claiming
That it alone from Him proceeds,
Of whom the Prophets are proclaiming
That He in might all powers exceeds.*

III

Is, therefore, what Christ wrought, creation
With God's omnipotence impressed:
The Primitive Christian Dispensation,
With works by God wrought, has been blest!

* 1 Kings 13: 3-7 etc.; Mat. 11: 4, 5 etc.

I
CHRIST THE PROMISED AND EXPECTED MESSIAH
FROM THE BEGINNING.

I

WHEN Christ, God's Son,¹ put forth endeavor
By miracles to show God's might,
He neither indolence would favor,
Nor manifest a magic sight.

II

He to the one and all was saying :
" Except ye signs and wonders see,"²
Their lust for marvelous things betraying—
" Ye never will believe in me."

III

It therefore seemed like condescension
To slow susceptibility,
Instead of their true apprehension
To give His words in equity,

IV

And state : " Can ye, that in the Father
I am and He's in me,³ not see,
Believe me for the works' sake rather,
For they do testify of me."⁴

V

The people Israel⁵ awaited
Fulfilment of the prophecies,
Of old,⁶ in Him, the delegated
Messiah,⁷ by God's own decrees.

¹ Luke 1: 35; John 10: 25-38 etc. ² John 4: 48 etc. ³ John 14: 11; 5: 36. ⁴ John 10: 25-38 etc. ⁵ John 4: 25; Mat. 21: 9. ⁶ Isa. 29: 18 ff.; 35: 5 ff.; 61: 1; Zeph. 3: 12 ff. etc. ⁷ Deut. 18: 18 ff.; Isa. 40: 3 ff.; Ps. 118: 26; Mal. 3: 1; Hag. 2: 9; Mat. 1: 16; John 1: 14 etc.

VI

God from beginning was providing

“The bruiser of the serpent’s head;”¹—

“Ye are, if in my word abiding,

My true disciples,”² God’s Son said,

VII

“The truth divine ye shall be knowing,

And that, indeed, shall make you free,”

That in the might it is bestowing—

“None e’er of sin bondservant be.”³—

VIII

“The Sun of Righteousness” God sending,

“With healing in His wings,”⁴ arose ;

Thus all, on whom His rays are bending,

Receive His bliss and sweet repose.⁵

IX

We need inquire not any longer

And say : “ Watchman, what of the night ? ”⁶

“ The Dayspring from on high ”⁷ did conquer

Illuminating all with light.⁸—

X

Thus Jesus, God’s Son, when appearing

With *supernatural* powers endowed

“ To raise the dead,”⁹ “ all men were ¹⁰fearing; ”—

(That *Christ* as *child* they saw, some ¹¹vowed ;

¹ Gen. 3: 15 etc. ² John 8: 31 ff. etc. ³ John 8: 32-37
(Rev. Vers.) ⁴ Mal. 4: 2 etc. ⁵ Mat. 11: 28, 29 etc. ⁶ Isa.
21: 11 etc. ⁷ Luke 1: 78, 79 etc. ⁸ Isa. 9: 1-9 etc. ⁹ Luke
7: 15 etc. ¹⁰ Luke 7: 16 etc. ¹¹ Luke 2: 25-36 ff.

XI

Christ's parents to God's House¹ repairing,
To bring—as customs then prevailed—
The sacrifice they'd been preparing,
Two persons *Him* as *Christ* there hailed ;

XII

Both aged persons, long inquiring
For the fulfilments as to Christ,
The Holy Spirit was inspiring
That they *God's Christ there recognized.*)—

XIII

And when then John² of Christ's works hearing
Asked Christ, the question to decide :
“Art thou that one,³ or is appearing
Another ?” Christ Himself replied :

XIV

Tell John the message of my teaching ;
“Tell what you saw, since you are here ;⁴
The gospel to the poor I'm preaching ;
The blind do see ; the deaf do hear ;

XV

The unclean, infirm and lame I'm healing ;
The dead, I've raised,—new life commence ;
To all God's kingdom I'm revealing ;
Blest he is, who takes no offence.”⁵—

¹ Luke 2: 22 ff. etc. ² Luke 7: 19, 20 etc. ³ Ps. 118: 26;
Mal. 3: 1 etc. ⁴ Luke 7: 22, 23 etc. ⁵ Luke 7: 21, 22 etc.

XVI

Christ, naturally, this was applying
 First to the physically blind,¹
 Lame, deaf, or those on sick-beds lying,
 Who hoped through Him full health to find ;

XVII

Yet also, doubtlessly, included
 Those doubting that from God He came,²
 Those blind³ and dead,⁴ to whom He alluded,
 When once His follower one became.⁵

XVIII

Christ never as a vain magician
 A miracle proposed, or wrought,
 But as the God-sent,⁶ wise physician
 He worked and uttered every thought,⁷

XIX

His long-predestined⁸ work revealing,
 His heavenly Father Him assigned,
 All kinds of sick⁹ men to be healing,
 First such as were of Israel's¹⁰ kind.—

XX

Most wondrous words were ever flowing
 From His lips charged with truths divine,
 Balsamic ease to each bestowing,
 Who yielded to His will benign.

¹ Luke 7: 21 etc. ² John 8: 42 etc. ³ John 9: 40, 41 etc.
⁴ Mat. 8: 22. ⁵ Mat. 8: 21. ⁶ John 5: 23, 24; 12: 44 etc.
⁷ John 4: 34 etc. ⁸ Mal. 3: 1 ff. etc. ⁹ Mat. 9: 12, 13 etc.
¹⁰ Mat. 15: 24 ff. etc.

XXI

No words or truths were ever spoken
That touched and moved men's hearts as His,¹
And every deed He wrought was token
Of thoughts divine and heavenly bliss.

XXII

No wonder, they to Him were bringing
Outbursts of homage and loud cheers,²
Who oft 'mid miracles³ was ringing
His gospel-words into their ears.—

XXIII

Our utmost thanks belong forever
To *Jesus Christ, Immanuel*,⁴
For greater majesty shone never
Than crowned His every miracle.—

¹ John 7: 46; Mat. 7: 29; Mark 1: 22 etc. ² John 12: 13; Mat. 8: 27 etc. ³ Acts 2: 22 etc. ⁴ Mat. 1: 23 (Revised Version.)

II

JOHN THE BAPTIST'S TESTIMONY OF CHRIST. CHRIST PROVES HIS DIVINITY IN THE CHOICE OF HIS APOSTLES. CHRIST BEGINS TO WORK MIRACLES.

I

When John the Spirit¹ saw descending
And that on Christ it did abide,²
He Christ as "God's Son"³ was commending
And clearly of Him testified :

II

"Behold, the Lamb of God!"⁴ This hearing
Two of John's followers, they came close
To Christ, both timid still appearing,
As none there to address Him chose,—

III

The⁵ Christ, who saw their soul's great yearning
In company with Him to be,
Turned 'round—that He from them be learning
Their wish—and asked them : "What seek
ye?"⁶

IV

And when they : "Where art thou residing,
O Master," said, "For we seek Thee,"—
Their fate for their whole life deciding—
Christ answered : "Come, and ye shall see."⁶

¹ John 1: 32. ² John 1: 32, 33. ³ John 1: 34-37. ⁴ Mat. 26: 63, 64. Paul in Col. 2: 2; Eph. 5: 5; Rom. 9: 5; Tit. 2: 10 and 13, calls Christ distinctly "God." ⁵ John 1: 38. ⁶ John 1: 38, 39. (Revised Version.)

V

The more the Christ they had been seeing,
The greater their amazement grew,
All the appearance of His Being
Astonished them each day anew.—

VI

To others, also, truths revealing
Which proved to them a mystery,¹—
All this their faith in Christ was sealing
That He alone *God's Son* must be.—

VII

And when He others, too, elected
To enter His Messiah-sphere,
There twelve Apostles were selected²
As co-workers in His career.—

VIII

Then all fulfilled to Christ appearing
That now as *God's Son* He be seen,
Such days of works divine were nearing
As never on this earth had been.—

IX

When therefore in His revelations
All wondered at Christ's oracles,
He pointed to the attestations
They should see³ in *His miracles*.

¹ John 1: 48. ² Mat. 10: 2 etc. ³ John 1: 50 ff. etc.

X

Thus at the first,¹ He was performing
 In Cans, at a marriage-feast,
 Christ to the need of wine conforming,
Miraculously, wine increased.—

¹ John 2: 1-11.

Dr. Neander in his 'Life of Jesus Christ' (6th Edit., p. 208) so entirely different from his otherwise orthodox work here strangely remarks [I translate correctly]: "We are in no wise justified to presume that Christ changed the water into the same which is made out of the fruit of the vine, but we need only to assume that He imparted to the water such a higher power as to be able to produce the same effects as strong wine, or imparting *wine-like* strength to the water by means of a *mere potency*." In a foot-note he then states: "It would be quite welcome to me, if this conception could find support in that of an older churchly one, as B—— in an old hymn to have found believed: '*Vel hydriis plenis aqua vini saporem infuderis.*'" To this he added this: "The word *sapor* here is hardly thus to be emphasized. *Vini saporem infundere* in the sense of the hymn, indeed, is nothing else than *in vinum mutare*," i. e. to change into wine, entirely different from his own giving "a mere wine-like potency." To this we need but to reply, that if such a deception, to say the least, had taken place, either here, or at any other miraculous performance of Christ, His disciples and immediate followers, doubtless, would have detected and mentioned it, but in absolute want of such a declaration on their part, the above insinuation must fall to the ground, as also Neander himself afterwards refers to this making the water into wine as to the "*first miracle*" Christ performed.



THE MARRIAGE AT CANA.

John 2: 1-11.

x

The servants, no more wine possessing,
Were charged to Christ's words to attend,¹
So that, should He them be addressing,
They might assistance to Him lend.—

xii

That they forthwith jars should be filling
With water, Christ of them required ;
When filled the jars, then He was thrilling
The hearts through wine which all admired.—

xiii

The water, they from jars were taking,
Most wondrously, by power divine,
Christ, as the Son of God, was making
To genuine, well-accepted² wine.

xiv

That miracle, therefore, presented
No beverage to earth unknown ;
It wine, a "good wine"² represented,
Such as in that land's fields was grown.—

xv

As they in Christ faith were possessing
To do what He wished done to see,
He through that miracle was blessing
Their faithful toil effectively.

¹ John 5: 2. ² John 2: 10.

xvi

“ His glory Christ thus manifested ”
Through His first miracle,¹ then done,
Which His divinity attested
And clearly proved Him as God’s Son.

xvii

Though ’gainst His will² to act requested,—
As show His words in His reply,—
In deference of His words protested,
He still wrought that “ good wine’s ”³ supply.

xviii

“ And His disciples,” John there stated,
“ *Believed on Him,* ”⁴ whereby we see
How Christ that feast potentiated
By His miraculous Majesty.

xix

E’en from the first Christ was outreaching
All kinds of men well to prepare
To listen to His Gospel’s preaching
Soon here and there and everywhere,⁵

xx

’Tween Him and John, the Baptist, showing
A contrast far and wide and clear,
Divine light all men’s spheres bestowing,
As He went on in His career.—

¹ John 2: 11. ² John 2: 3 ff. ³ John 2: 9 ff. ⁴ John 2: 11.
⁵ Mat. 4: 17, 23 ff. etc.; Mark 1: 38 ff. etc.; John 2: 13 ff. etc.

XXI

Christ oft, when miracles performing,
Through means within the human sphere,¹
His work to men's toil was conforming,
That His divinity appear.

XXII

There in the desert thousands feeding,²
Where He some food did multiply,
Through human means He men was leading
To grasp His doctrines deep and high,

XXIII

The much-implying truth insuring
That "I," said He, "the bread of God,
Am ceaseless life for all procuring,
Who eat my flesh and drink my blood."³

XXIV

Rare circumstances were requiring
A sign of Christ's almightiness,
Men by the thousands were retiring
To hear Him in the wilderness.

XXV

The desert was all hope defying
For food the multitudes to feed,
They on nought else could be relying,
Except that He supply their need.

¹ John 9: 6; Mark 7: 33 etc., etc. ² Mat. 14: 15-21; Mark 6: 34-46; Luke 9: 12-17; John 6: 5-11. ³ John 6: 26-58.

XXVI

There He gave thanks ¹ the heavenly Father
 For the miraculous supplies
 Of which the fragments, they did gather,
 Large baskets filling, ² gave surprise.

XXVII

This miracle no new creation
 Of food reveals, unknown before,
 'Twas wonderful ³ multiplication
 Of food from a *poor fisher's store*.

XXVIII

Few loaves, few fishes scanty measure,
 By human hands prepared and caught,
 This human food to such a treasure
 As "*fed five thousand men*," ⁴ Christ
 wrought ;—

XXIX

That *draught of fishes*, they were making
Miraculously, ⁵—all confessed ; ⁶—
 That *coin*, ⁷ one from that fish was taking ;—
 All were but labors Christ had blessed.

XXX

That fish-draught ⁷ rightly there beholding,
 The clear catastrophe we see
 How fishermen Christ was imbolding
 Apostles of God's Son to be. ⁸

¹ Mat. 14: 19. ² Mat. 14: 20 etc. ³ Compare Mark 8: 6-9.
⁴ Luke 9: 14; Mat. 14: 21 etc. ⁵ Luke 5: 1-11. ⁶ Luke 5: 9,
 10. ⁷ Mat. 17: 24-27. ⁸ Luke 5: 9-11 etc.

XXXI

For Christ, as this was His own meaning,
In working that great miracle,
"Thou shalt catch men,"¹ was intervening
As His majestic oracle.

XXXII

So, too, as postscript 'tis recorded,
That after Christ rose from the dead,
He similar aid to His afforded,
And to a like success them led.²—

XXXIII

When He had, unknown, to those stated,
Who toiled all night, but nothing caught,
Where many fishes were located,—
Great fishes, then, to land they brought.

XXXIV

At once the miracle discerning
John, "'Tis the Lord," to Peter said,
Who, hastily, to meet Christ yearning,
To reach the land full efforts made.³—

XXXV

And when the fishes they had counted
And found a hundred fifty-three,
All their success to Christ accounted,
And each *His miracle* could see.⁴

¹ Luke 5: 10. ² John 21: 1-23. ³ John 21: 7. ⁴ John 21: 12.

III
CHRIST WORKING MIRACLES ON CONDITION OF
FAITH DEMONSTRATING HIS SON-
SHIP OF GOD.

I

Faith was the sure qualification
For all, who sought Christ to be healed.
Each patient, low or high in station,
He cured, if they but *faith* revealed.

II

This rule of *faith* with Christ was binding,
And so it is recorded, too,
That where in places He was finding
“No *faith*,” “No great works He could do.”¹

III

So, Christ, though far away, was healing
That Jewish nobleman’s sick son
Through *faith*,² the father was revealing,
Who Christ to bring from home had gone ;

IV

And finding Jesus, he was pressing
The wish that to his son He come,
But seeing *faith*, Christ wrought His blessing,
Which healed the son there in his home.—

V

Thus, too, full health Christ was bestowing
The slave of the Centurion ;³
He said, when this one *faith* was showing :
“As thou hadst *faith*, to thee be it done.”

¹ Mark 6: 5. ² John 4: 46-54. ³ Mat. 8: 5-13.

VI

So was that woman¹ who was wasting
"All that she had," that she be healed
From a severe disease, but hasting
To Christ by *faith* in her concealed.—

VII

She to herself had been confessing :
" My touching Him heals my disease ;"
When touched, Christ answered, her addressing :
" Thy faith hath healed thee, go in peace." ²

VIII

So, too, is each miraculous healing
Of many a blind³ man, young and old,
The record of the joyful feeling
Of each one, who of Christ took hold

IX

By living *faith*,—in some created
By asking : " Have ye *faith* in me
That I do this ? " ⁴ and He then stated :
" Since ye had *faith*, it to you be." ⁵

X

So, Bartimeus blind⁶ perceiving,
Through throngs of people passing by—
Where he was sitting alms receiving—
That Jesus Christ was coming nigh :

¹ Mat. 9: 20-22; Mark 5: 25-34; Luke 8: 43-48. ² Luke 8: 48. ³ Mat. 9: 27-31; 12: 22; 20: 30; John 9: 1 etc. ⁴ Mat. 9: 28. ⁵ Mat. 9: 29. ⁶ Mark 10: 46.

XI

By faith his voice raised, "Jesus," crying,
 "Thou David's Son, have mercy on me;"
 Christ halting, called and asked replying:
 "What wilt thou, that I do to thee?"

XII

And when He heard the blind man's yearning:
 "Lord, to receive my sight," I pray,
 "Thy *faith* thee healed" to him returning,
Healed, "he Christ followed in the way."¹—

XIII

To deaf and dumb,² e'en to one ne'er seeing
 From birth,³—all men who greatly grieve—
 The power of hearing, speaking, seeing,
 Christ gave to each who did *believe*.—

XIV

The leper-cleansing,⁴ too, is showing
 Belief in each the heavenly root,
 Through which sure health Christ was bestowing
 The "lepers, sick from head to foot."⁵—

XV

As soon as Christ *faith's* words was hearing:
 "Lord, if thou wilt *Thou canst make clean*,"
 No power dared to be interfering
 His answer: "*I will, be thou clean!*"

¹ Mark 10: 52. ² Mat. 9: 32 etc.; Mark 7: 31-37. ³ John 9: 1 etc. ⁴ Mat. 8: 1-4; Mark 1: 40-45; Luke 5: 12-16.
⁵ Luke 5: 12; 17: 12-14, 19 etc.

XVI

So were the cures of that sick mother
Of His disciple, Peter's wife,¹
And Canaanitish woman's daughter,²
Bestowed to *faith* wrestling for life;—

XVII

One from attacks of fever suffered,
And one was vexed by a demon bold,
To each one normal health Christ proffered,
When pressed by *faith's* tenacious hold;—

XVIII

They for that mother's cure beseeching,
At once saw her recovery,³
Thus, both, His *miracles* and *teaching*,⁴
Proved amply that *the Christ He be*.⁵

XIX

The heathen mother, too, *believing*
That Christ had balm for every wound,
In spite of sharp rebukes, was cleaving
To Him, until His help she found.

XX

Though, doubtless, she felt deeply wounded
By epithets⁶ quite undisguised,
She never yet could be confounded
In her "*great faith*" in Jesus Christ.

¹ Mat. 8: 14-17; Mark 1: 29-31; Luke 4: 38. ² Mat. 15: 22-28; Mark 7: 25-30. ³ Luke 4: 38, 39. ⁴ Mark 1: 27 etc.
⁵ Mark 1: 31. (See marginal note of Rev. Version: "Many ancient authorities add *to be Christ*." ⁶ Mat. 15: 26 etc.

XXI

And thus to her Christ was confessing:
"Great is thy faith, it be to thee
 As asked," then Satan dispossessing
 Her daughter, left her instantly.¹—

XXII

Thus all the sick,² whom was distressing
 Pain in some way,—the lame, the sore,
 The infirm,³—whoe'er *faith* was possessing,
 To health and strength Christ did restore.—

XXIII

What insight into each relation
 Of man's *faith* and the *gift divine*
 Of sight, or speech, or of salvation
 Of helpless man in misery's shrine !—

XXIV

When Christ once through the roof saw bringing
 A paralytic,⁴ instantly,
 In that man's ears His words were ringing:
"Be cheered, thy sins are pardoned thee !"

XXV

Christ saw their *faith*. That was sufficient,—
 They need nor prayer, nor word to say,
 The help, He proffered, was efficient,
 Healed, he arose and went his way.—

¹ Mat. 15: 28. ² Mat. 9: 35; Mark 3: 1-15; Luke 6: 6-15.
³ Luke 13: 11; 14: 1-6; John 5: 1-16 etc. ⁴ Luke 5: 18-26;
 Mat. 9: 2-7; Mark 2: 1-12 etc.



CHRIST HEALING THE SICK.

xxvi

So in the place,¹ where oft were staying
The weak and suffering in the land,
Christ's word: "Stretch forth thy hand!"
obeying
A man had healed his *withered* hand.—

xxvii

So in the porches² Christ surveying
The sick who suffered deep-felt woe,
He to an *impotent* was saying:
"Arise, take up thy bed and go!"

xxviii

"And, instantly, he was arising,
Took up his bed and went his way."³
This act of healing was surprising
The Jews,—for 'twas the Sabbath day.—

xix

And answering them God's Son was giving
The keynote to His miracles,
Assuring that His life here living,
All His works and His oracles

xxx

Were but in closest emulation
Of God, of whom He freely said:
"My Father worketh since creation,"⁴
And ne'er great pauses He has made,—

¹ Mat. 12: 9-13; Mark 3: 1-5; Luke 6: 6-11. ² John 5: 1-16. ³ John 5: 9. ⁴ John 5: 17.

xxxI

“ And I, God’s Son, always conforming
 To works which wrought by God I see,
 Such works alone can be performing
 As prove our mutual harmony.”¹

xxxII

Here Christ, that *God’s Son He is*, stated,—
 Nought weightier in the Scriptures is; —
 Most closely they are thus related,
 Since God’s works are the same as His.—

xxxIII

If God the Father rules creation
 In constant new activity,
 Christ proving His full God-relation,
 Like God, must e’er creative² be.—

xxxIV

(Christ also clearly promulgated
 The doctrine how to keep that day,
 Declaring it “for man created,”³
 That bliss to man’s soul it convey.)

xxxV

So e’en the prayer to their destruction
 Of “evil spirits”⁴ Christ approved,
 And as their prayer met no obstruction,
 They entered swine which near by moved ;—

¹ John 5: 19 ff. etc; 14: 10, 11, etc. ² John 9: 4, 5, etc.
³ Mark 2: 27, 28. ⁴ Mat. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39.

XXXVI

(The herd about two thousand numbered;—
Those men, by “devils” there possessed,
That region had with fear encumbered
Through wrath and madness they expressed.)

XXXVII

Christ ne’er to “unclean spirits”¹ suffered,—
Though “devils e’en believe ’mid fear.”²
That Him by them be homage proffered,
Or Him as God’s Son they revere;

XXXVIII

He them “rebuked”³ severely, saying:
“Be still, come out of him and leave!”
And ’mid some wild and strange displaying
They left⁴ the souls whom they did grieve.—

¹ Mark 1: 23-26; Luke 4: 33-36. ² James 2: 19. ³ Mat. 17: 18; Mark 9: 25; Luke 9: 42 etc. ⁴ Mat. 17: 18; Mark 9: 25; Luke 9: 42 etc.

IV.

CHRIST'S RANGE OF MIRACLES EXTENDED THROUGH NATURE SUPERNATURALLY.

I

Christ's range of miracles extended
Through nature with authority,
He, instantly, her laws suspended,
When there ¹ He dried the *fruitless* tree.—

II

When once ² the winds broke from the mountains,
Near by the Sea of Galilee,
And everywhere from their deep fountains
The waters rose surprisingly;

III

When, forthwith, wave on wave was rolling
With steadily increased uproar,
And boatmen every power controlling
Their storm-tossed craft, lost more and more;

IV

When 'midst those waves one boat was trying
To keep with might its steadiness,
As Christ asleep ³ in it was lying—
Nought feeling of the crew's distress;—

V

When His own for deliverance sighing,—
As frightful waves dashed overboard,
Awakened Him for safety crying:
“O Lord, we perish, save us, Lord!” ⁴

¹ Mat. 21: 19. ² Mark 4: 37 ff.; Mat. 8: 24-27. ³ Mat. 8: 24. ⁴ Mat. 8: 25.

VI

When Christ's disciples greatly trembled
At that severe storm's rage and threat,
And all before Him there assembled,
To show their fear in timorous fret:—

VII

And Christ looks calmly at the weather
And answers,—ere aught else He saith,
To join advice and shame together,—
“Why fear ye, ye of little faith?”¹

VIII

What contrast between Christ's composure
And His disciples' fearful fright
In like temptation and exposure,
All seizing there with equal might! —

IX

Unmoving like a rock-bound tower,
Christ there withstood the winds and all,
Whilst that storm in its raging power
Those made of fear the victims fall.—

X

Then Christ the winds and sea commanded
That they *be still*,—and they *obeyed*!—
That miracle *sure faith* demanded,
Much faith in Christ it there conveyed!²—

¹ Mat. 8: 26. ² Mark 4: 41; Mat. 8: 27.

XI

The ear¹ there, from its body parted,
 Healed, when Christ touched it, instantly.—
 To moistened earth² Christ strength imparted
 To heal blind eyes, that they could see,

XII

When washed with water,³ Christ was giving
 The power to open and make whole
 To a man, till then in blindness living,
 Whom thus He gladdened heart and soul.⁴—

XIII

The laws of nature Christ suspended
 When He was walking on the sea,⁵
 To Peter the same power extended,
 Storm-tossed,—he there was like a tree.—

XIV

For “by the wind afraid” appearing
 And “Lord, O save me,” crying out,
 He sank; but Christ him caught—him cheering
 Though upbraiding him: “Why didst thou
 doubt?”

XV

All these great miracles are proving—
 Attesting Christ’s God-sovereignty—
 That He, the world’s Lord,⁶ could be moving
 In it like God’s air—frank and free !

¹ Luke 22: 50. ² John 9: 6. ³ John 9: 7. ⁴ John 9: 30 ff.
⁵ Mat. 14: 22-33; Mark 6: 45-52; Luke 6: 14-21. ⁶ John 1:
 1-3 etc., etc.



JESUS SAVING PETER FROM SINKING.

Matt. 14: 31.

xvi

There at the miracle of raising
Dead Lazarus¹ from his dark grave,
All that man could do toward upraising
The dead, Christ blest, when charge He gave

xvii

To those, He near the grave was finding
And said: "Take ye the stone away;"²—
And then: "Be ye the clothes unbinding"³—
Which wrapt around the body lay;—

xviii

To God uplooking for His blessing,
'Mid heart-felt grief, most deeply moved,
The dead with powerful voice addressing,
Christ's efforts *superhuman* proved!

xix

According with the four days⁴ lying
Already in that grave interred,
Such strength divine Christ was supplying
To Lazarus as *new life* conferred!—

xx

The dead, the voice of Christ thus hearing,
"Came forth;"—raised from the dead was
found!—
They saw him in full life appearing,
All clothes bound 'round him still unbound;⁵—

¹ John 11: 1-54. ² John 11: 39. ³ John 11: 44. ⁴ John 11: 17, 39. ⁵ John 11: 44 ff. ⁶ John 11: 44.

XXI

To loosen these God's Son was leaving
 To sceptics who might be about,
 That Lazarus in their care receiving
 They free their mind from every doubt.—

XXII

How faintly ¹ have some poets striven
 To glorify Christ's miracles,
 Though, God-like, He in them has given
 Divine proof of His oracles,

¹ Alfred Tennyson, e. g., in 'In Memoriam' (considered his best and longest religious poem) concerning Lazarus' resurrection fictitiously and sceptically says in Canto 31:

"When Lazarus left his charnel-cave,
 And home to Mary's house return'd,
 Was this demanded—if he yearn'd
 To hear her weeping by his grave?
 'Where wert thou, brother, those four days?'
 There lives no record of reply,
 Which telling what it is to die
 Had surely added praise to praise."—

"Behold a man raised up by Christ!
 The rest remaineth unreveal'd;
 He told it not, or something seal'd
 The lips of that Evangelist."

Compare also Canto 96, where disregarding Christ's rebuke to doubting Thomas (John 20: 26 ff.) who seeing the risen Christ and testing the wounds in his hands and side *believingly* exclaimed: "My Lord and my God," he still unbelievably declares:

"You tell me, doubt is Devil-born.
 I know not," etc., etc.

"There lives more faith in honest doubt
 Believe me, than in half the creeds." etc., etc.

XXIII

When bitter enemies objected
That sins to pardon He presumed,
The sick man's healing He effected
By a change¹ of words He at once assumed.—

And Robert Browning in his 'An Epistle' also writes fictitiously concerning the miracle of Lazarus' resurrection another's estimate, saying:

" 'Tis but a case of mania—subinduced
By epilepsy, at the turning point
Of trance prolonged unduly some three * days:
When by the exhibition of some drug
Or spell, exorcization, stroke of art
Unknown to me and which 'twere well to know,
The evil thing out-breaking all at once
Left the man whole and sound of body indeed,"—etc.

" The man—it is one Lazarus, a Jew,
Sanguine, proportioned, fifty years of age," etc.

" This grown man eyes the world now like a child," etc.

And what Henry W. Longfellow in his 'Christus' of Lazarus' resurrection says is this:

" He hath called Lazarus of Bethany
Out of his grave and raised him from the dead."

" The people say that here in Bethany
He hath raised up a certain Lazarus,
Who had been dead three * days."

¹ Mat. 9: 4 ff.

* Lazarus had been dead "*four* days," when Christ raised him from the dead (John 11: 39).

XXIV

To Martha Christ said—all foreseeing—
 “Thy brother dead shall rise again,
 The Life and Resurrection being
 Through me, by faith life he’ll regain.”¹—

XXV

Death of man’s body comes by reason
 Of sin,² which is apostasy
 From God, or man’s soul’s spiritual treason
 Against God, to be falsely free.³—

XXVI

To those in Christ, God’s Son, believing,
 Christ is the fountain of full life,
 Since they in death, e’en, are receiving
 The life with endless blessings rife.⁴—

XXVII

Christ Lazarus knew and loved⁵ him dearly.—
 At His love’s retrospect “Christ wept,”⁶
 He raised⁷ him—His love’s seal most clearly—
 Though he in death o’er “four days” slept.⁸—

XXVIII

All circumstances manifested
 This miracle’s sublime degree.
 It Christ’s divinity attested
 And proved His God-like majesty.

¹ John 11: 23 ff. etc. ² Rom. 5: 12, 14, 19 etc. ³ Rom. 6: 20-23 etc. ⁴ John 11: 25 ff. etc., etc. ⁵ John 11: 3. ⁶ John 11: 35. ⁷ John 11: 43, 44. ⁸ John 11: 17, 39.



THE RAISING OF JAIRUS' DAUGHTER.

Matt. 9: 25.

XXIX

More power was needed evidently
In this than in a case, where one
Was newly dead, and words, said gently,
The dead raised, as the widow's son,¹

XXX

To whom,—first *her*, with “Weep not,”
greeting,—
Christ said: “I say to thee, arise.”
“And he arose,”—Christ's summons meeting,—
“And all filled fear”²—’mid great surprise;

XXXI

As Jairus' daughter,³ the death-laden,
“Though she was dead,” when in repose
Christ her addressing: “Rise, O maiden,”
“She” — like a rose blown down —
“arose.” —

XXXII

Though here⁴ the contexts might be admitting
Each as a *cataleptic* case,
Where Christ's hand's touch, or voice befitting,
The apparent dead from sleep did raise. —

XXXIII

But could *Omniscience* surely knowing
The coma, wherein Lazarus lay —
If death's resemblance clearly showing —
Still metaphorically say:⁵

¹ Luke 7: 11-16 etc. ² Luke 7: 16. ³ Mat. 9: 18 ff.; Mark 5: 22, 35 ff.; Luke 8: 49 ff. ⁴ In those miracles of resurrections from the dead. ⁵ John 11: 4.

XXXIV

“ Our friend’s disease is not to dying,
But for God’s glory, verily,
That it God’s Son be glorifying ? ” —
Or could but metaphor this be:

XXXV

“ He sleeps, our friend, but I am going
That out of sleep him I awake ” ¹
The power of God through His Son showing; ” ² —
Whereas “ *all of his death He spake ?* ” ³ —

¹ John 11: 11. ² John 11: 4. ³ John 11: 13 ff.

V
 AS "SON OF GOD" CHRIST WORKED MIRACLES
 IRRESPECTIVE OF THE LAWS OF THIS
 PHYSICAL WORLD. CHRIST'S SUPER-
 NATURAL ORIGIN TRANSCENDS
 ALL MIRACLES.

I

Though nature's laws thus are expanding,
 Perchance exceptions to admit,
 It must be stated notwithstanding
 That *laws* exceptions ne'er permit!

II

Christ's miracles were certain breaches
 Of nature's laws ; each did suspend
 When it the *general* law o'er-reaches
 To gain a wiser, nobler end.¹

III

It is this subject ill befitting
 Adducing reasons misinformed
 In bringing arguments admitting
 That God's Son miracles performed

IV

And state, that this world is constructed
 On law-excepting principles,
 And from wrong premises deducted
 Give reasons for Christ's miracles.²—

V

The physical world nowhere is showing
 To law exceptions in its spheres,
 No law a better rule bestowing
 Than in the *general* law appears.

¹ John 6: 26 ff. etc. ² The primary reason for Christ's miracles is this, that He had authority to work miracles as *the Son of God*, He Himself declaring: "I must work the works of Him that sent me." (John 9: 14; 4: 34 etc.)

VI

When water, or some fluid, freezing,
Instead of growing dense, compact,
And heavier,—all contraction ceasing,—
Swells and gets lighter, as to fact :

VII

No law of nature is requiring
That ice, formed on the top, must sink,
For sunken ice more layers acquiring
Must soon make ice-mounts, link by link ;

VIII

For frozen water is remaining
On top,¹ conformed to nature's law ;²
And water still 'neath the ice maintaining
Its fluid state prevents the awe

IX

Which followed, if the ice were sinking,
And filled with blocks of ice one saw
All streams—the ocean interlinking—
Which only many suns could thaw.—

X

Christ's wonders were not violations
Of nature's laws ; they rather proved
To excel through God-like operations,
By which all ills He at once removed.—

¹ As ice has a density of about .09, one ninth of its volume floats above the water.

² The reason that ice formed on the top of water *sinks not*, is not an exception, as some think, but it is in full accord with *nature's law*, because its density is *less* than that of water.

XI

He nature's laws aside was setting
 The *supernatural* to reveal,
 And thus a heavenly aim begetting,
 He *God's Will* wrought for *woe*¹ or *weal*.²

XII

He nature's courses oft³ suspended,
 Whilst drawing the earthly veil aside,
 And nature with a moral⁴ blended
 That God's power might be magnified.

XIII

A miracle⁵ thus interfering
 With this or that of nature's dow'r
 That facts, unheard of, were appearing
 Exhibiting almighty⁶ pow'r,

XIV

Should yet be incongruent never
 With Him, who all things did create,⁷
 Though puzzling to man's best endeavor
 To find some reason adequate.

¹ Mat. 8: 32 etc. ² Mat. 9: 4 ff. etc. ³ John 11: 47; Acts 2: 22 etc., etc. ⁴ John 6: 6, 25-41 etc. ⁵ "Those rightly are to be termed miracles which are wrought by divine power apart from the order, usually observed in nature," argues Thomas Aquinas (Con. Gentiles II. 102). ⁶ In the Wisdom of Solomon (19: 6) the author remarkably describes how at the passage of the Red Sea all nature in its variety was created anew, that it might serve the LORD'S purposes for the safe deliverance of His people Israel and for the severe punishment of their enemies, the Egyptians. ⁷ John 1: 3 etc., etc.

xv

That man, besides bread, too, be living
By beauty, seems God's law to be,
Since he for beauty has been giving
To man great sensibility.—

xvi

The miracle bread multiplying,¹
And water into wine refined,²
The beautiful was nullifying,
Which God to corn and vine assigned.—

xvii

But though a loss, as all reflection
On nature's work abruptly ceased,
The *miracle* yet in perfection
Mature fruit, instantly increased.—

xviii

The gain it, therefore, was producing,
Was from our human standpoint great;
The end, for which Christ it was using,
Was yet of infinite more weight.—

xix

Wherefore to those, who had been eating
Those loaves increased and had been fed,
With emphasis Christ was repeating
That He is the divine life-bread.³

¹ Mat. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 5-14. ² John 2: 1-11. ³ John 6: 35, 48 etc.

XX

Earth's beauty, even from beginning
When seed is sown, in growths expressed,
Till one in harvest fruit is winning,
By miracles appears suppressed ;—

XXI

The smallest and the slow unfolding
Of blade and stem and ear, and each
Leaf, flower and fruit, whilst them beholding,
The soul of man divine truths teach ;¹—

XXII

The blossoms and the fragrant flowers,
The shades of foliage green and bright,
Amid refreshing dews, and showers
Of rain, fill men's heart with delight.²—

XXIII

The thoughts on heavenly things suggested
By walking through a harvest field,³
Or vineyard with ripe fruit invested,
A miracle will hardly yield.—

XXIV

Experience of full reliance
Upon the Lord and solid Rock,⁴
Gained in long sufferings, find defiance
In miracles,—to faith a shock.—

¹ Mat. 6: 28, 29 etc., etc. ² Psalm 104: 10-15 etc., etc.
³ John 4: 35 ff. etc. ⁴ Isa. 26: 4 etc., etc.

XXV

Christ out of nothing naught effected,
 His miracles a *base* required :
 The dead were to be resurrected,
 All sick healed, as true faith ¹ desired.

XXVI

Christ power divine e'er was applying
 To heal all sick and raise all dead,
 But Satan's prayer He was denying
 And out of stones would make no bread ! ²

XXVII

To senseless wishes Christ objected
 And would no miracles perform,
 Desires of *faith* He ne'er neglected,
 To cries for help He calmed each storm.

XXVIII

Christ's miracles oft were perverted
 By those who could not comprehend
 How He in them God's power exerted,
 Whilst this to them did not extend. ³

XXIX

As natural texts to spiritual speeches
 Christ's oracles ⁴ like God's voice rang
 That whom through *faith* His gospel reaches
 Should, saved ⁵ from sin, lose his heart's pang. ⁶

¹ Mat. 9: 27 ff. etc. ² Mat. 4: 1-4. ³ For want of faith, John 6: 41; 7: 12, 21, 43 etc., etc. ⁴ John 6: 44 ff.; 7: 16 ff.; 12: 44 ff. etc., etc. ⁵ Luke 5: 18 ff.; John 8: 31 ff. etc., etc. ⁶ Luke 8: 48; 19: 20; John 9: 25, 31, 38 etc.

xxx

But who is capable of telling
 How many¹ men Christ has made whole,
 How many His words were repelling²
 From faith in Him to save their soul?—

xxxI

What earthly flowers He obliterated?—
 What processes of growth³ He o'erstepped?—
 What fancies through Him were created?—
 What wild dreams into men's minds crept?⁴—

xxxII

Of all God's miracles transcended
 In matchless worth *the miracle*:
 "God's Son made flesh,"⁵ —to heaven ascended,⁶
 Men's Saviour, Immanuel.⁷

xxxIII

This miracle of Incarnation
 Itself in Christ did manifest
 Through His divine unique salvation
 As the sublimest and the best.

xxxIV

Christ's work and works were well succeeding!
 "In Christ's name bowed the devils e'en,"⁸
 Christ's might was Satan's power exceeding!
 "As lightning Satan fell from heav'n!"—

¹ John 8: 31 ff. etc., etc. ² John 7: 12, 21 etc. ³ Mark 10: 18 ff.; Mat. 19: 17 ff. ⁴ Mat. 20: 20 ff. ⁵ John 1: 14; Mat. 1: 21 ff. etc. ⁶ Acts 1: 9-12. ⁷ Mat. 1: 23 etc. ⁸ Luke 10: 17, 18 etc.

xxxv

God's love in Christ now culminateth
 In this, that who is "born again"¹
 And by true faith participateth
 In God's love's gift² shall heaven obtain.

xxxvi

Men's troubles to compassion moving
 Christ's heart so that He wept,³ groaned,
 sighed,
 His strength e'en to the utmost⁴ proving,
 Their woes beholding on each side :

xxxvii

Christ's love exhaustless is revealing ;
 His was self-sacrificing strife,
 Through bitt' rest death His labours sealing
 Imparting men "*eternal life*;"⁵

xxxviii

His foes and sinners pardon giving⁶
 Till "It is finished,"⁷ He had said,—
 As God's Son ever to be living
 "With God who raised Him from the dead."⁸

¹ John 3: 3 ff. etc. ² John 3: 16 etc., etc. ³ John 11: 35, 38; 12: 27; Luke 19: 41 etc. ⁴ Luke 22: 43. ⁵ John 3: 16 etc., etc.
⁶ Luke 23: 34, 43. ⁷ John 19: 30. ⁸ Acts 2: 24, 32-36; 5: 30, 31 etc., etc.

VI

CHRIST MEETS THE OBJECTIONS TO HIS POWER WORKING MIRACLES. OTHER OPPO- NENTS TO CHRIST MENTIONED FROM EARLY TIMES.

I

The objections which Christ's power disputed
As "God's Son" to work miracles,¹
Christ e'er with arguments strong refuted
By uttering striking oracles.

II

"If I," said He,—whom ye're accusing—
"Cast out the devils through their chief,
By whom, then, do your children,—using
My power,—cast devils out?"—In brief:

III

"If Satan does this, he's divided,
And how, then, shall his kingdom stand?—
But if I'm through God's Spirit guided,
To you God's kingdom is at hand!"²

IV

A heathen,³ too, the cry was raising
Against God's Son, the Christ, as one
Who wonders wrought, another⁴ praising,
Who similar wonder-works had done.

V

"Yet we are not," he says, "him claiming
A God, but man, by gods beloved,
Although the Christians are proclaiming
Their Jesus as a God;"—approved!⁵

¹ Mat. 12: 24-28; Mark 3: 22-27; Luke 11: 15-22 etc.
² Mat. 12: 28; Mark 1: 15 etc. ³ Hierocles, whose book and chief arguments are known from the extracts in the refutation by Eusebius in his history of the Primitive Christian Church. Celsus, Hierocles and Julian were some of the foremost heathen enemies of Christianity from the middle of the second to the fourth century. ⁴ Appolonius of Tyana in Cappadocia, (Encyclop. Brit. 9th Edit., vol. xi, p. 708). ⁵ Coloss. 2: 9 etc., etc.

VI

Just this : *Christ is God's Son* !¹ For ever
Perplexed His foes as stumbling block
In their assaults and fierce endeavor
To crush this adamantine Rock.

VII

Few through the "Dark" and "Middle Ages"
Rose 'gainst the miracles, Christ wrought,
But through two centuries past, some sages
Soon here, soon there, advanced the thought,²

VIII

The true ideal in Christ giving,—
The nature *human* and *divine*
He perfectly on earth was living,—
"Man's reason could alone define."

¹ John 10: 35-38 etc., etc.

² Spinoza (in his twenty-first letter), Reimarus (in his work on Natural Religion), Kant (in his 'Religion within the limits of mere Reason,' 2nd Edition, p. 73 ff. etc.) declared something like this: Every man must strive to know Christ as the highest ideal of a perfect man, not by exterior history-knowledge, but by reason-knowledge, and this ideal of a God-well-pleasing humanity is innate in human reason, to which one-self to elevate is the *duty* of *every* man, not so much by personal faith in Christ, as by striving to make one-self like Christ, etc.

IX

But Christ's life humanly dissected,
Moreo'er, on the pragmatic base,
To which some men's lives are subjected,
Who have adorned the human race,

X

And in Christ's life but that including
What human is and natural,
The *supernatural* excluding :
Must make His power *miraculous* fall.¹

¹ Lessing, e. g., (since 1770 Librarian of the ducal library in Wolfenbuettel) in the so-called 'Wolfenbuettel Fragments by an unknown,' published, in reality, fragments (though he did not agree with their contents) from the written work of Reimarus concerning Natural Religion, and which fragments, especially in the part published 1777, contained such mighty attacks upon the Bible and Christianity, that Hesz, e. g., in the edition of 1779 of his, since 1768 published 'Life-history of Jesus,' plainly indicated that his faith regarding the *miraculous* in Christ's life, more or less, was rationalistically infected.—It needs, however, to be stated, that Lessing, in response to many severe criticisms, answered, saying, e. g.: "As there must be storms in nature to purify the atmosphere, notwithstanding the fearful destructions following their course, so likewise these seemingly severe attacks can neither injure the Bible, nor true Christianity, but on the contrary, serve the good purpose of sifting the wheat from the chaff," etc.

XI

One,¹ therefore, "in Christ's life and teaching
 Religion's essence," did discern
 "Instead of miracles"—beseeching:
 "Let us to know God's kingdom learn."

XII

As thus his faith somewhat was shaken
 And clipping his seraphic thought,
 He but as "*types* of truths" had taken
 The "miracles" which Jesus wrought.

XIII

To him Christ's "wonder of wine-making"
 Was "*type* of greater than John's² pow'r;"
 And "Lazarus' wonderful awaking"
 Meant "Jesus' resurrection-hour."³

¹ Herder, one of the greatest educators and theologians of the 18th century in Germany. ² John the Baptist. ³ The miracle of Christ's resurrection, Herder fully believed, saying: "Faith now can boldly exclaim: What do I care, whereby God has brought Christ back into life? Sufficient, He returned into life and showed Himself to His own; the story truthfully is told and is neither deceit nor fable."

NOTE.—Goethe, one of Herder's best friends, was in full accord with Herder's belief regarding Christ's resurrection, which is proved by his most artistic dactylic 'Easter Chorus' in 'Faust' (in my translation Vol. I, pp. 43, 44) beginning:

Christ ¹ is arisen!	("Christ ¹ ist erstanden!")
Joy (Praise) to the Mutable ²	Freude dem Sterblichen, ²
Whom the pollutable, ³	Den die verderblichen, ³
Moving, ⁴ imputable ⁵	Schleichenden, ⁴ erblichen ⁵
Ills ⁶ did imprison.	Maengel ⁶ umwanden.")

¹ The 1st, 5th and other lines in this chorus are based on the old German hymn: "Christ (for Christus) ist erstanden," *i. e.*, Christ is risen. ² Meaning *mortal*, referring to Christ's mortal body. ³ Corruptible, perishable, or pollutable, but never "unmerited," as Hedge and Bayard Taylor following, *incorrectly* translated. ⁴ In a *medical* sense, moving like poison, working corruption. ⁵ *Inheritable* or imputable, but not "inherited," as Hedge and Bayard Taylor following, *incorrectly* translated. ⁶ Frailties investing also Christ's human body.

XIV

The endeavor critics were pursuing,
 From early to our present time,
 In varied forms it e'er renewing,
 Aimed Christ to rob of power sublime,

XV

By *miracles* to show God's glory,
 As never a mere man has done,
 And to proclaim the gospel's story
 That *Jesus is the Christ, God's Son,*

XVI

Whom God the Father had been sending¹
 That He His saving work should do,
 And who to heaven again ascending,²
 God's work being done,³ to God withdrew.⁴

XVII

Thus *miracles* one⁵ was denying
 As philosophically untrue
 And great disharmony implying
 In God's laws, from a rational view ;

¹ John 17: 3, 4, 8, 21, 23 etc., etc. ² Mark 16: 19; Luke 24: 51; Acts 1: 2, 9, 10 etc. ³ John 17: 4 etc. ⁴ John 17: 11, 13; 14: 12, 28, etc. ⁵ Spinoza, the pantheist (at the close of the 17th century) says in 'Tract. Theol. Pol.' VI.—If we admit the miracles as true—"We must presume that God has created nature and her laws and rules so inadequate, that, often, He must assist her to be preserved, etc., and this," he concludes, "I consider to be a very *unreasonable* conclusion." And in his 21st letter he declares regarding Christ: "For salvation it is not necessary to know Christ after the flesh, but with that eternal Son of God, namely, *the divine Wisdom*, which in all things especially in the human heart (or mind) appears, and in *excellent form in Jesus Christ has appeared*, it is another thing; for without this none, indeed, will obtain salvation, because this alone teaches what is true and false, good and evil."—

XVIII

Though otherwise ¹ he was admitting
 That in Christ Jesus had appeared
 "God's wisdom greatly,"—thus befitting
 He e'en himself God's Son revered.—

XIX

The sceptic's ² mind with doubts pervaded,
 Found "Miracles improbable,
 Since nature's laws, by 'change' invaded,
 Be wholly inconceivable."—

XX

No moral kingdom they were knowing;
 They apprehended not Christ's strife,
 Through wonders ³ God's ways to be showing,
 And men to fit for heavenly life.—

XXI

The Rationalists ⁴ have been denying
 That Jesus miracles has wrought,
 Since natural means He was applying,
 "By which," they said, "He ever sought

XXII

"Through sympathetic friendly feeling
 And medical skill, He thus applied,
 As some, skilled in the art of healing,
 To heal all, who through faith Him tried."

¹ In his 21st letter (see note 5 on previous page). ² Hume, about the middle of the 18th century. ³ Mark 1: 14, 25, 26, 34, 39, 41, 42 etc., etc.; John 9: 4 etc. ⁴ The Rationalists are represented mostly by Dr. Paulus in his commentary, published 1804, and in his 'Life of Christ,' published 1828.

XXIII

The Bible-records they were reading
 To find of miracles no trace
 Their exegesis ne'er conceding
 That "*miracles could e'er take place.*"

XXIV

Thus they presumed that "Jesus rather
 Walked *on* the shore"—as they could see,
 "Since from the records they this gather:
 "He walked *beyond*,¹ not *on* the sea."

XXV

Some eminent Rationalist,² believing
 That Christ was *human* and *divine*,
 Held, that "each patient was receiving
 From the '*divine*' in Christ benign

¹ *i. e.*, He walked *beyond* on the shore, they rendering *epi*, like the Latin Bible (Vulgata), "*super*," beyond or above. ² *e. g.*, Schleiermacher, Ewald etc., etc., and also, since 1901, Prof. Dr. Harnack, of Berlin, Germany, who in his late work, "*What is Christianity?*" notably excludes everything that is *miraculous* from the Bible, and in his opening chapter faintly stating: "The Christian religion is something simple and sublime, it means one thing and one thing only—Eternal life in the midst of time by the strength and under the eyes of God," gives to the Christian religion an entirely different character and destiny than that which Jesus Christ Himself states, declaring: (John 17: 2 ff.) "Father, glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give *eternal life*. And *this is life eternal, that they should know thee the only true God and him whom thou didst send, even Jesus Christ.*"

XXVI

And powerful forces which imparted
 At once of strength such new-born wealth
 That in man's sickly organs started
 A process of quick normal health."¹

XXVII

Thus one² most confidently stated
 That "If within this form is brought
 What to Christ's miracles³ related,
 Its meaning easily is caught;

XXVIII

But to explain, what's not admitted
 Within this form"—though confident
 Be the decision, 'tis submitted,—
 "Great difficulties will present."⁴

¹ Schleiermacher in his lectures on the Life of Jesus, still unpublished, but quoted and verified by many, who heard them. (Strausz' 'Life of Jesus,' vol. III, pp. 23-28). Hase likewise states: "Vielleicht alle Heilungen Jesu beschränkten sich aufs Gebiet, wo die Macht des Willens über den Körper bemerkbar wird," i. e., Perhaps all the healings of Jesus were limited to the sphere, where the power or influence of the will (of another) over the body is observed.—'Life of Jesus' § 48, 4th Edition.

² Schleiermacher in his lectures on the Life of Jesus. ³ Christ's miracles recorded in the gospels of the N. Test. ⁴ e. g., Christ's resurrection and all the resurrections from the dead, attributed to Christ. For, neither Schleiermacher, nor his followers, believed those resurrections, but explained them as mere "apparent deaths."

XXIX

One,¹ too, to prove was vainly trying—
 Though as a *man* he Christ *much praised*²—
 By mere presumptions all denying
 That Christ, as God's Son, *dead* has raised.

XXX

Of Lazarus raised,³ he was contriving
 A story of intrigue this wise:
 "Recovered, ere Christ was arriving
 They Lazarus buried in disguise."—

XXXI

"When Christ came, Martha herself tasking
 To lead, met him ;⁴ when they arrive,⁵—
 To see once more his friend—Christ asking,
 When moved the stone, met him alive."⁶

XXXII

But was to such a fraud Christ yielding?—
 That critic says : "Like some,"⁷ instead
 Of 'gainst the rage for wonders wielding
 His power, Christ homage to it paid."⁸—

¹ Renan, 'Vie de Jesus,' p. 359. ² Just as Prof. Dr. Harnack in his book, 'What is Christianity?' to a high degree bestows great praise upon Christ as a man and a teacher, etc. ³ John 11: 44. ⁴ John 11: 20. ⁵ At the grave John 11: 38. ⁶ Renan 'Vie de Jesus,' p. 359. ⁷ He means, e. g., Abbot Bernard of Clairvaux and Francis of Assisi (near Naples), a pious monk, both of whom performed many marvelous deeds, and for this reason received many extraordinary honors from the people in their immediate neighborhood and from strangers who came to see them.

XXXIII

Then are those critics¹ who're presuming
 "Mere myths"² to be, what is confest
 Of Christ, and thus e'er are assuming
 That Christ stands not the critics' test.³

¹ These are not the so-called 'Higher Critics' who seek conscientiously and devoutly by proper literary and historical investigations and tests to ascertain the genuine texts of the Sacred Scriptures, but, on the contrary, their opposites, who under the same name, rather more or less by unscrupulous and profane methods, mostly by mere presumptions and vain assumptions eliminating boldly the *supernatural* from all the prophecies and miracles etc., degrade the Bible-records to the level of mere human productions etc. These critics had their origin already in the early part of the 18th century, e. g., in the English deist Woolston, conspicuous through his blasphemous writings, especially in his attempts through his allegorical interpretations to undermine the reality of Christ's miracles, mostly in his six notorious 'Letters on the Miracles,' (published in London, first in pamphlets, between 1727-1729). In the 19th century are especially notable, *Bauer*, and the so-called 'Tuebingen-School,' on account of their destructive criticisms of many books of the whole Bible, and also, particularly, *Strauss*, in his philosophic-mythic 'Life of Jesus,' etc., and various other similar writers in our times, both in Europe and also in this country, altogether too numerous and too complicated in their statements and publications, to be mentioned further here.

² Strauss' 'Life of Jesus,' vol. III, p. 185: "We leave to the Scriptures their miracles, but for us we look at them as *mere myths*."

³ Strauss' 'Life of Jesus,' vol. III, e. g., p. 204 ff. etc.

xxxiv

They searched Christ's life as pretext claiming
 To find the truth it can but show,¹
 But Christ a "man"² alone proclaiming,
 They failed as *God's Son Him to know*.

xxxv

Whilst with the human in Christ dealing
 Preferringly, they avoid to allude
 To spiritual truths, Christ is revealing
 Of God and his great Fatherhood.

xxxvi

As "man"³ alone, they e'er are claiming
 To judge Christ in His acts and words,
 To "heavenly things," He is proclaiming,
 No wisdom's key them light affords.—

xxxvii

They say: "We're not as *true* receiving
 What Jesus of Himself does teach,
 Nor as *divine* can be believing
 What is beyond researches' reach."⁴

¹ "The New Testament is the source, the only source from which we know the more accurate of Jesus," declares Strausz in 'Life of Jesus,' vol. III, p. 6. ² "For us Jesus either exists not at all, or only as *man*," (i. e., as *homo*, a mere human being—*Mensch*) etc. Strausz' 'Life of Jesus,' vol. III, p. 299.
³ Strausz' 'Life of Jesus,' vol. III, p. 299 ff. etc. ⁴ Strausz' 'Life of Jesus,' vol. III, p. 257 ff. etc.

XXXVIII

“ The critics’ work is wholly ended
On things not to experience near;
Things with the *supernatural* blended,
Belong not to the critics’ sphere.”¹

XXXIX

Though Christ’s disciples stated clearly
That Christ His miracles has done,
One says:—impeaching them severely—
“ He never has performed e’en one; ”

¹ These and similar expressions are constantly found, e. g., in Strausz’ ‘Life of Jesus,’ in vols. III and IV, and in similar critical works. “Was sich in den Evangelien von der uebernatürlichen Abkunft Jesu findet, ist für uns nicht vorhanden,” i. e., What in the gospels is found of the supernatural origin of Jesus, is not existing for us. Strausz’ ‘Life of Jesus,’ vol. III, p. 245.—Correspondingly, Dr. Briggs, in our times, has stated in his ‘The Messiah of the Apostles,’ p. 523: “In all the various references of the Apostles Peter, James, Paul and John, to the incarnation of Christ, there is not a word or a suggestion of the virgin-birth of the gospel of the Infancy in Matthew and Luke,” (wherein he follows the well-known disbelief of Schleiermacher in his ‘Lectures of the Life of Jesus,’—Strausz’ ‘Life of Jesus,’ vol. III, p. 26 ff.), and strangely concludes: “The virgin-birth cannot therefore be essential to the doctrine of the incarnation.” But, when, e. g., Paul declares: “God sent forth his Son, *made (born, Rev. Version) of a woman*” (Gal. 4: 4), and when John positively states: “And the Word (*logos*) *was made flesh*,” “became” (Rev. Version) [John 1: 14]—(Compare Rom. 1: 3, 4; 1 Tim. 3: 16 etc.), there is emphatic evidence that “the virgin-birth of the gospel of the Infancy in Matthew and Luke” is fully and most implicitly implied in all their expressive words.—

XL

“ For what of nature’s laws we’re knowing,
 He ne’er mere water *wine* could make;
 Nor start in morsels few such growing
 That men by thousands food could take;

XLI

Nor dead could raise; and that his healing—
 Impossible by miracle ¹—
 He wrought through sympathetic feeling
 Is possible and probable.”

XLII

To all that Strausz said, one supposing
 It might to all of Christ apply—
 Faith weakened on small hope reposing—
 “ Strausz may be wrong,” ² said in reply.—

XLIII

From faith in Christ is generated—
 Howe’er alone in Christ-like way—
Free use of reason consecrated
All truths of God’s word ³ to obey:

¹ Strausz’ ‘Life of Jesus,’ vol. III, pp. 338 ff.; vol. IV, p. 169 etc. ² Robert Browning in ‘Bishop Blougram’s Apology’ says:

“ Why, to be Luther—that’s a life to lead,” etc.

“ He comes, reclaims God’s earth for God, he says,
 Re-opens a shut book, and all is done,” etc.

“ If he succeeded, nothing’s left to do:
 And if he did not altogether—well,
Strausz is the next advance,” etc.

“ He looks upon no future: Luther did.
 What can I gain on the denying side?
 Ice makes no conflagration,” etc.

“ Then add there’s still that plaguey hundredth chance
Strausz may be wrong,” etc. ³ John 8: 32 etc.

XLIV

So Christ to *faithful*¹ Jews was saying:

“If in *my word* ye shall *abide*

“The *truth* ye’ll *know* and be displaying

Such *freedom* as *it* will provide.—

XLV

So likewise *faithful* Paul advises:

“*Prove all things;*”² “*Judge ye what I say;*”³—

These counsels, surely, none surprises

Who does to *God’s word* homage pay.—

XLVI

When, therefore, Christ His followers urges

*All Scriptures*⁴ well to comprehend,

And God’s ways him who God’s word searches

To his conviction surety lend,

XLVII

That *all this world’s unique creation*

A supernatural Cause has wrought:

Why should not *Christ work man’s salvation*

*After God’s plan in God’s word*⁴ taught? !—

XLVIII

Howe’er they felt their limitation !

For when Christ His existence puts

Before⁵ this earth’s and world’s creation,—

Assuming God-like attributes,—

¹ John 8: 32 ff. etc. ² 1 Thess. 5: 21. ³ 1 Cor. 10: 15, etc.
⁴ John 5: 39; Luke 24: 25 ff. etc. ⁵ John 6: 17, 28; 17: 5, 24
etc., etc.

XLIX

And of Himself most clearly stated:

*"I and the Father—God—are one;"*¹

*"The work by thee communicated
And given to me to do, I've done,"*²—

L

One speaks of Christ thus estimated:

"A Jesus, who all this can say,

From the historic standpoint rated,

*For us existeth in no way."*³—

LI

That miracles Christ was performing,

Thus, now and then some did dispute,

Howe'er, the why things were conforming

To ways, wherein Christ them had put—

LII

His mode of operation⁴ never

A mortal could, nor may unseal;

To know this, vain seems each endeavor,—

The next world shall it all reveal!⁵—

¹ John 10: 30; 14: 10; 17: 21, 22 etc. ² John 17: 4; 5: 19, 26, 27, 30 etc., etc. ³ Strausz' 'Life of Jesus,' vol. III, pp. 245, 258 etc., etc. ⁴ *Modus operandi*. ⁵ Rev. 21 etc., etc.

VII

CHRIST'S APOSTLES, JEWISH PRIESTS, RULERS AND PHARISEES, AND THE SO-CALLED CHURCH-FATHERS NEAREST THE APOSTOLIC-AGE, BELIEVERS IN CHRIST AND HIS MIRACLES.—CHRIST THE ONLY SINLESS MAN.—HIS CONSECRATION, BAPTISM IN JORDAN, CONQUEST OVER SATAN.—HIS TRANSFIGURATION.

I

That Christ's Apostles were believing
That miracles—to Him assigned—
By power of God ¹ He was achieving
In records clear they have defined,

II

And many they corroborated
With marvelous unanimity.²—
At Pentecost they all have stated
That Jesus, "*Christ*," and "*Lord*,"³ too, be.

¹ John 14: 10; Acts 2: 22 etc. ² Many attempts have been vainly made to solve the Synoptical problem of numerous differences in the accounts of miracles in the gospels by literary criticisms. 'Goethe to Eckermann,' vol. III, p. 37¹, gives his direct dogmatic testimony regarding Christ (based on His works and words as well), thus: "I consider the gospels genuine throughout, for in them is active the Image of a highness which proceeded from the '*Person of Christ*,' which is as of a *divine* nature, as the *divine* ever on earth hath appeared."—With his philosophic insight into the Gospels he therefore declares:

"From heaven descending Jesus brought
The gospel's everlasting writ,
He ever it His followers taught;
A word divine, it moved and hit.
Returning, He it took again,
But they its sense had well maintained,
And each one wrote—without refrain,
As it in his mind he retained,
Various.—'Tis of no consequence,
They had variety of sense.
'Tis Christians' great sufficiency

Till day-break of eternity."—(Vol. II of my translation of Goethe's Poems.) ³ Acts 2: 36 etc.

III

From acts of men of note, recorded
 By Christ's Apostles, one can see
 That Priests and Rulers had accorded
 Christ's works full authenticity.

IV

That Ruler¹ thus to Christ was saying,
 "That thou God's teacher art, we know,"—
 The Priests and Rulers faith betraying—
 "For ne'er a man these signs can show,

V

These mighty works which thou'rt performing,
 Except God be with him."—So, indeed,
 That Christ the minds had been transforming
 Of Priests and Rulers all concede.²—

VI

And likewise Christian writers³ living
 Close to the Apostolic days,
 Full homage in their works were giving
 To Christ as *Son of God*—always.

¹ John 3: 1-21; 19: 39; 2: 23. ² John 12: 42; Acts 6: 7 etc., etc. ³ The so-called Apostolic Fathers, i. e., the Christian writers who were to some extent contemporary with some of Christ's Apostles, e. g., Clemens Romanus, Ignatius, Polycarp, etc., and the primitive or anti-Nicene fathers, e. g., Irenæus, Justin Martyr, Origen, Cyprian, Tertullian, etc., and the post-Nicene fathers, e. g., Ambrose, Athanasius, Augustine, Basil, Chrysostom, Gregory the Great, Hilary, Jerome, etc., and others, e. g., Eusebius, the great historian, etc.;—as all were living near and some even in the Apostolic age and therefore were wholly conversant with such men (or their writings) as had lived in the days of some of Christ's Apostles,—all, full of faith and Christian heroism, confessed and also defended Christ and his mighty works and teachings, all showing that these were prominent subjects in the minds of leading Christians from the beginning in the Christian Church.

VII

'Gainst heretics their faith defending
 In Him and in His miracles—
 Most valiantly for Him contending
 That He fulfilled His¹ oracles.

VIII

Christ's foes against Himself were aiming
 Of sin Him charged and proved to see,
 But they said nought on His exclaiming:
 "Who of you of sin convicteth me?"²—

IX

Thus Christ was, as He oft was calling
 Himself, not "Son of man"³ alone,
 But He Himself, since Adam's falling,
 The *ideal sinless man*⁴ has shown.—

X

Absorbed in thoughts and meditating
 On His sublime Messiah-sphere,
 God's Son Himself was consecrating
 Already there in His twelfth year.⁵

XI

In spirit strong, Christ grew in favor
 With God and men;⁶ with wisdom filled
 His thirtieth year,⁷ 'twas His endeavor
 God's kingdom for all times to build.⁸

¹ Mat. 10: 16-39 etc., etc. ² John 8: 46. ³ John 8: 28 etc.
⁴ 1 Pet. 2: 22 etc., etc. ⁵ Luke 2: 46-52 etc. ⁶ Luke 2: 52.
⁷ Luke 3: 23. ⁸ Mat. 16: 18.



THE BAPTISM OF CHRIST IN JORDAN.

"And in those days came John the Baptist, preaching in the wilderness of Judea. Then went out unto him Jerusalem and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan. And Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened."—Matt. 3 : 5, 13, 16; Mark 1 : 5, 9, 10.

("Printed here by permission of Rev. M. G. Cocker.")

XII

His eighteen years of preparation—
To which we have no further clue
Than gives to us the information
That He the Scriptures fully knew,¹

XIII

Were, doubtless, years of meditation
Most surely in God's holy word,
Which, sun-like, of His high relation
To God,² full light should Him afford.

XIV

His peerless height of consecration
Christ there at Jordan did express
In that God-minded obligation:
“Fulfilling every righteousness.”³—

XV

There John the Baptist saw descending
From heaven, in bodily form as dove,
The Holy Spirit God was sending
As pledge of his approving love;

XVI

And out of heaven replied the Father—
Whilst Christ in spiritual powers increased,
Straightway had stepped out of the water:
“This is my Son, in whom I'm pleased.”⁴

¹ Luke 4: 4; 24: 44 etc., etc. ² Proverbs 8: 22 ff. etc.; Dan. 7: 13, 14, 18 etc. ³ Mat. 3: 15-17 etc. ⁴ Mat. 3: 17; Isa. 42: 1 etc.

XVII

(If divers questions are arising
 What "buried" ¹ means 'neath Jordan's ² wave
 Should any inquirer be surprising
 The mode of baptism Jesus gave—

XVIII

When He, the Christ, God's Son descended
 Into the water's crystal flood
 'Neath which baptized, He arose, commended:
 "This is my Son beloved," ³ by God?—

XIX

His own example Christ was giving
 That "Whosoe'er in Him believes" ⁴
 And is baptized" ⁵—for God is living—
 "In heaven the crown of life receives." ⁶

XX

Christ's Church believers true embracing,
 Baptized like "His church's Head, e'en Christ," ⁷
 The question, ⁸ therefore, is amazing:
 "To join Christ's Church,—but *unbaptized*."

XXI

For, if the Christ not hesitated,—
 Who no baptismal grace did need,—
 But still of powers participated,
 Which that old symbol guaranteed?—

¹ Rom. 6: 4; Col. 2: 12; Gal. 3: 27 etc. ² Mat. 3: 15 ff.; Mark 1: 9 etc. ³ Mat. 3: 17 etc. ⁴ Rom. 10: 9-13 etc., etc. ⁵ Mark 16: 16 etc., etc. ⁶ James 1: 12; Rev. 2: 10 etc. ⁷ Eph. 1: 22; 4: 15; 5: 23; Col. 1: 18. ⁸ This constituted for some time, not only in the "Baptist Congress," assembled 1902 in Boston, Mass., the puzzling question for debate, but also afterwards in some, especially, the Baptist periodicals and newspapers; the question being at first: "Is Baptism Essential to Church Membership?"—

xxii

Who would to be baptized be objecting,—
As Christ was on that blissful morn,—
And Christ's command, too, be rejecting:
"Be of water and the Spirit born,"¹

xxiii

When He to Nicodemus² stated
The spiritual new-birth symbolized,
And 'water and the Spirit' rated
As means divinely authorized?³—

xxiv

Oh, that all men the Christ be hailing,
Who still invites each: "*Follow me*,"⁴
Each answering Him: Thy Will prevailing,
In *all things*, Lord, I'll follow Thee.)—

xxv

That voice⁵ from heaven seemed like a calling
That Christ commence, without repose,
As *Son of God* the work appalling
'Gainst Sin and Death, men's giant-foes !

xxvi

Resolved to make a firm beginning,
The Spirit forthwith Christ did lead
Into the wilderness⁶ for winning
Celestial thoughts His work to speed.

¹ John 3: 5 ff. ² John 3: 7 ff. ³ Mark 1: 8 etc., etc. ⁴ Mat. 8: 21; 9: 9 etc., etc. ⁵ Mat. 3: 17; Mark 1: 11; Luke 3: 22.
⁶ Mat. 4: 1; Mark 1: 12; Luke 4: 1.

xxvii

As *God-man*¹ He sought perfect union
 With God His Father's Will and Light,
 And by most filial communion
 He strove to know His work aright.

xxviii

He undisturbed there meditated
 For forty days² on His career,
 And to Himself reiterated
 All He Himself did see and hear;³

xxix

What wondrous things of Him were spoken,⁴
 The heavenly thoughts God did impart
 To Him, the God-man, and each token
 Of aid forthwith His work to start.—

xxx

There was some sort of intimation,
 No doubt, of him, the archfiend, too,
 Of Satan, in the estimation
 Of foes to conquer and subdue.⁵—

xxxi

Christ hungered, when those days had ended;
 Then Satan, tempting, was on hand;
 "If Thou'rt God's Son,"—he recommended:
 "That these stones bread become, com-
 mand;"⁶

¹ To build or to develop and to establish His church or the Kingdom of God or of heaven on earth, Christ had left as the *eternal Word* heaven and came on earth, and became the *God-man* or *Son of God* by taking the human nature, John 1: 1, 14; Rom. 5: 15; 1 Tim. 2: 5; 3: 16 etc. ² Mat. 4: 2 etc. ³ Mat. 3: 16, 17 etc. ⁴ Mat. 1: 18 ff.; 2: 11, 23 etc., etc. ⁵ Compare Job 1: 6, 7; 2: 1-7. ⁶ Mat. 4: 3 etc.

xxxii

But Christ said,—his advice not heeding,—
 “ ‘A man lives not by bread alone,
 But every word from God proceeding,’ ”
 “ ‘As it is written’ ”¹—and thus known.—

xxxiii

The tempter then God’s Son was taking
 Into the holy city, where
 He from the temple’s wing² was making
 Proposals and thus did declare:³

xxxiv

“ ‘Cast Thyself down, if God’s Son being—
 For it is written:’ ”⁴ “ ‘He shall give
 Charge to his angels,’ ”—they are seeing—
 “ ‘Concerning Thee,’ ”—and Thou shalt live;—

xxxv

“ ‘They on their hands shall Thee be upbearing,
 Lest,’ ”—in whate’er surrounding thrown,—
 “ ‘Thou haply dash’ ”—perchance be tearing—
 “ ‘Thy foot’ ”—or hand—“ ‘against a stone.’ ”

xxxvi

To this Christ said: “ ‘Again ’tis written:’ ”⁴
 “ ‘Thou shalt not tempt the Lord thy God.’ ”—
 The tempter with amazement smitten
 The third attempt tried, he had plod.—

xxxvii

He took then Christ unto a mountain
 Exceeding high, where He could see
 From slopes, dales, towns, down to each fountain,
 What all the world’s realms’ glory be.

¹ Deut. 8: 3 etc. ² Mat. 4: 5; Luke 4: 9 etc. ³ Ps. 91: 11, 12. ⁴ Deut. 6: 16.

XXXVIII

"All these things I'll Thee give for ever,
If Thou'lt fall down and worship me,"¹
Said Satan—feigning bold endeavor
To assume a God-like sovereignty.—

XXXIX

"Get thee hence, Satan!" Christ first saying,
Him recognizing instantly
On his assumption—him betraying—
That Christ his tool submissive be;

XL

"For it is written,"² He then stated,
"The Lord thy God"³—none else deserve—
"Him thou shalt worship"⁴—unabated—
"And him, him only shalt thou serve."⁵

XLI

"Then Satan left Christ and forthcoming
Were angels ministering to Him"⁶—
This conquest praised as 'twas becoming,
"All things created," Cherubim

¹ Mat. 4: 9 etc. ² Deut. 6: 13; 10: 20 etc. ³ Mat. 4: 10.

NOTE. As John Milton in his famous Epic 'Paradise Lost' had made the arch-demon Satan the hero for his success depriving Man of his innocence and Eden, etc., he felt obliged in his 'Paradise Regained,' evidently, rather unscripturally, to ascribe praise from Angels of heaven to Jesus, the Christ and Son of God, *before* His public career as Saviour of Mankind, even *before* He had accomplished His divine work of Redemption, and *before* He had entered into heaven, stating:

"And, as he fed, Angelic quires
Sung heavenly anthems of his victory
Over the temptation and the tempter proud:"—

Milton quoting them also, prematurely, as having said:

"Now thou hast avenged
Supplanted Adam, and, by vanquishing
Temptation, hast *regained lost Paradise*
And frustrated the conquest fraudulent."

(Paradise Regained, IV, 593-5; 606-10).

XLII

And all in heaven, much later, singing
To Christ enthroned His victory.¹—
The Spirit Christ then homeward bringing,
Christ chose to dwell in Galilee.²—

XLIII

According to the Writ foretelling:³
“ Benighted people saw great light;
To those in death’s dark shadow dwelling
Light did spring up in glory bright.”—

XLIV

Then ’twas, that God’s Son was beginning⁴
To preach, “ Heaven’s kingdom is at hand,
Repent ! ”—and followers to be winning,⁵
And great attention to command.⁶—

XLV

And to fulfil His heavenly mission
As Saviour of the human race,
He taught,⁷ of sins He gave remission,⁸
Healed sick ones,⁹ and the dead did raise.¹⁰—

XLVI

He more than all the Prophets proving
Himself the matchless Christ, God sent,
In fearless zeal and vigor moving,
He God’s works wrought, where’er He went.¹¹

¹ Rev. 5: 9-14 etc. ² Mat. 4: 12-17 etc. ³ Mat. 4: 16; Isa. 9: 1, 2 etc. ⁴ Mat. 4: 17 etc. ⁵ Mat. 4: 18 etc. ⁶ Mat. 4: 24 etc., etc. ⁷ Mat. 5: 3 ff.; Mark 1: 27 etc., etc. ⁸ Mark 2: 5 etc. ⁹ Mat. 4: 23 ff.; Luke 7: 21 etc. ¹⁰ Luke 7: 22 etc. ¹¹ Mat. 4: 23 etc.

XLVII

Christ never had equivocated
 With God's Will not to coincide,
 To whatsoe'er it be related,
 Should it e'en paths of death provide:—

XLVIII

Thus day by day in preparation
 To close Messiah's earth-career,
 The scenes of final¹ consummation
 Of His redeeming work drew near.—

XLIX

The last stage of Christ's consecration
 Reveals the miracle of light
 On Him² in His *transfiguration*,
 That grand, prophetic heavenly sight.

L

Christ, Moses and Elijah meeting,
 Discussed Christ's solemn death,³ then near.⁴
 There God the Father was repeating:
 "This is my Son beloved, Him hear."⁵—

¹ Mat. 16: 21; 20: 17 etc. ² Mat. 17: 1-6 etc. ³ Rom. 5: 10 etc. ⁴ Luke 9: 31. ⁵ Mat. 3: 17; Luke 9: 35.



CHRIST'S TRANSFIGURATION.

Matt. 17: 2.



VIII.

SIMON PETER'S ATTESTATION CONCERNING CHRIST AND CHRIST'S REPLY.

I

When Christ His kingdom's firm foundation
By working miracles had laid,
And of Himself made proclamation
By *all* he did and *all* He said:

II

He modestly the attestation
From His Apostles once inquired;¹—
The quoted² people's declaration
Was not the answer Christ desired.—

III

“But who I am are ye then saying?”
He asked,—they near Him life's paths trod;—
Then Peter³ said without delaying:
“*Thou'rt Christ, Son of the living God.*”

¹ Mat. 16: 13; Mark 8: 17; Luke 9: 18. ² “John the Baptist or Elijah,” etc. ³ Peter's first name was Simon (John 1: 42 ff.) Christ, recognizing Peter's great affability, quick intelligence and special power of ready speech and leadership, said to him: Thou art Simon, thou shalt be called Cephas, which means in the oldest Greek *Petros*, a stone, or Peter. Affirming this in Mat. 16: 18, saying: “*Thou art Peter*,” and declaring: “and upon this rock (*Petra*, in Greek) i. e., upon this *solid, clear-sighted confession of faith* that I am the Christ, the Son of the truly living God—I will build my Church,” it is evident that Christ “*surnamed*” (Mark 3: 16) Simon Peter (which is “*Cephas*”) (John 1: 42), because He saw in him the sterling qualities for leadership in His Church, fully proved by Peter's foremost activity, even during Christ's life, and at and after Christ's resurrection, ascension and the outpouring of the Holy Spirit, and the establishment of the primitive Apostolic Christian Church, seen in the Gospels, Acts of the Apostles and Peter's own Epistles in the New Testament.

IV

This answer Peter's then is showing
 That sure conviction he had gained
 And at that time, in part, was knowing
 What, later, he of Christ maintained.¹

V

"Who did no sin," he, later, stated,
 "And in whose mouth was found no guile,"
 "Who when reviled,"—oft deprecated
 Reply, and thus, "would not revile;"

VI

"Who threatened not, when He was suffering,
 To him that judgeth righteously
 His cause² He rather would be offering;—
 He His own self upon the tree³

VII

"Our sins was in His body bearing
 That we, who unto sins have died,
 Be living holy,"⁴—be preparing,
 His saved ones,⁵ to be glorified;⁶

VIII

"Redeemed,"⁷ he, especially, asserted,
 "Not with the things corruptible,"—
 To costly treasures converted—
 "But with Christ's blood most valuable."⁸

¹ 1 Pet. 2: 22 ff. ² 1 Pet. 2: 23 ff. (Rev. Version.) ³ 1 Pet. 2: 24 ff. ⁴ 1 Pet. 2: 24; 1: 15. ⁵ 1 Pet. 1: 18-22 etc. ⁶ 1 Pet. 1: 4; 2 Pet. 1: 4 etc. ⁷ 1 Pet. 1: 18 ff. ⁸ 1 Pet. 1: 19 ff.

IX

"*As of a lamb*" entirely holy—

"Without a blemish or a spot;"¹—

And as God this accepted² wholly,

"Our sins He now remembers not."³—

X

That answer Peter's, then, too, basing

On what of Christ's works he had seen

And which to him appeared amazing,

Divinely great, sublime, serene,⁴

XI

The Son of God was nobly sealing;

His royal seal He thus has giv'n:

"Blest art thou, this thee was revealing

My Father only, who's in heav'n."

XII

"My Church on this rock-bound confession

That *I'm the Christ* I'll build⁵ fore'er,

Against which Hades'⁶ vast possession

And hosts shall not prevail, no, ne'er!"

¹ 1 Pet. 1: 18 ff. ² Rom. 5 etc., etc. ³ Acts 3: 19; Heb. 10: 10 ff. etc. ⁴ Luke 5: 5-11 etc. ⁵ Coinciding with my views here expressed ('The Christian Commonwealth,' London, May 2, 1901) says: "In the New Testament we find (Mat. 16: 16) a simple and comprehensive confession of faith—'Thou art the Christ, the Son of the living God'—on which Jesus the Christ said, 'I will build my Church.'—This confession has been practically displaced by human formulas of doctrine more or less complex and elaborate which have been made the basis of denominational churches,—it should be restored to its proper place." ⁶ Mat. 16: 18 (Rev. Version).

XIII

In this confession comprehended
The Apostles their great gospel-creed
When Christ's commission¹ it impended
All nations to this creed to lead.

XIV

Last Peter wrote:—all Christians grounding—
“As of Christ's sufferings ye partake,
Rejoice: the more in joys abounding
When to *His glory* ye awake.”²—

¹ Mat. 28: 16-20; Mark 16: 14-18; Luke 24: 44-49; John 20: 21-31. ² 1 Pet. 4: 13, 14, 16; 1: 7; Rom. 8: 17, 18 etc., etc.

IX

CHRIST'S TESTIMONY OF HIMSELF INCLUDING HIS TEACHING AS PRESENTED IN HIS SERMON ON THE MOUNT WITH HIS 'OUR FATHER' MODEL PRAYER, ETC., ETC.

I

The Life and Works of Christ narrated
As in the Scriptures ¹ they're set forth,
What Jesus of Himself has stated,
Must naturally enhance His worth.

II

Christ was both God and man by nature,²
He bore the names,—to many odd³—
The names of His own nomenclature,—
Or "Son of man," or "Son of God."⁴

III

The name of "Son of man" preferring,
He used it more than any name,
To Him "The Son of man"⁵ referring,
Who as the "second Adam"⁶ came.

IV

"From heaven," Christ says Himself, "descended
The Son of man who is in heav'n,
And no man into heav'n ascended,
But He the Son of man"⁷— "of heav'n."⁸

V

Christ came the "author"⁹ representing
Of the salvation of mankind,
The doom of Adam first preventing,
In whose sin¹⁰ men their ruin find.

¹ John 5: 39. ² John 1: 14; 2: 24. ³ John 5: 18 ff.; 6: 41 ff. etc. ⁴ John 5: 19 ff.; 6: 27, 40, 53, 62; 8: 28 ff. ⁵ John 3: 13. ⁶ 1 Cor. 15: 47. ⁷ John 3: 13. ⁸ 1 Cor. 15: 47 (Rev. Version). ⁹ Heb. 2: 10; Eph. 1: 22. ¹⁰ Rom: 5: 12-14 etc.

VI

The "son of man," as Daniel stated,
 "Is given a kingdom ceasing ne'er,
 The Most High's saints" are indicated
 "As serving Him for e'er and e'er."¹—

VII

To this God's kingdom Christ was giving
 New laws² as King,³ He claimed to be;—
 Christ's Kingdom are the Elected living
 Out of all times eternally.⁴—

VIII

Of what His kingdom's start be attending,
 Christ said: "God's angels, verily,
 From heaven—ascending—and descending
 Upon *the Son of man* ye'll sec."⁵

IX

By "*Son of man*" Christ's humiliation,⁶—
 As deeply as it may be expressed,—
 That He achieve mankind's salvation,⁷
 In this name Christ did manifest.

X

Christ, consequently, was not counting
 Equality with God a prize,⁸
 To condescend to a state amounting
 To e'en the humblest 'neath the skies.

¹ Dan. 7: 13, 14, 18. ² Mat. 5: 22 ff.; Mat. 28: 19, 20 etc.
³ Mat. 27: 11; 1 Timothy 6: 13, 15; Rev. 17: 14. ⁴ Rev. 5: 9 etc. ⁵ John 1: 51. ⁶ Mat. 18: 11; Luke 19: 10 etc. ⁷ Heb. 2: 9, 10 etc. ⁸ Phil. 2: 6 (Rev. Version) etc.

XI

Wherefore Christ freely was confessing:

“The fox and bird have where to stay,
The ‘Son of man’ yet is possessing
No place where e’en his head to lay.”¹

XII

Christ God-like proved, His own words stating:

“The *Son of man* can sins forgive,”²
“Is of the sabbath, Lord;”³ relating
“Himself the Life through whom *His* live.”⁴

XIII

So Christ has clearly also stated

That in the final judgment-plan,
God Him as judge has designated,
“Because He is the *Son of man*.”⁵

XIV

Christ’s deep humility Him raises

To climax all humanity—
Its very depth creating praises
Proclaiming His Divinity.⁶

XV

Christ’s God-incarnate elevation

Became His God-like saving goal,
And thus the portal of salvation
For every Christ-believing soul.⁷

¹ Luke 9: 58. ² Mat. 9: 6; Mark 2: 6. ³ Mat. 12: 8; Mark 2: 28. ⁴ John 11: 25. ⁵ John 5: 27. ⁶ Rev. 5: 9 ff. etc.
⁷ John 3: 16; Eph. 1: 3-14 etc.

XVI

Christ often, too, Himself is naming
 Like "Son of man" "*the Son of God*,"
 With utmost emphasis proclaiming,
 "God's works the Son does in like mode."¹

XVII

He's not the son of God like others,
 Who God in heaven their Father call,
 Like seraphs, angels, or saved brothers,
*God's only-born He is of all.*²

XVIII

Himself the *Son* whom God was sending³
 Christ represents continually;—
 From His own words we're comprehending
 That though on earth, He in heaven, too,
 be.⁴—

XIX

To God incarnate⁵ thus related
 Christ's themes, in various forms maintained;
 "My teaching is not *mine*," He stated,
 "But his that sent me,"⁶—He explained.

XX

Before the Jews Christ was declaring:
 "My witness true is not alone,⁶
 My Father witness me is bearing,
 Thus 'in your law'⁷ God's Son I'm
 shown."—

¹ John 5: 19 ff. ² John 3: 16, 18 etc. ³ John 14: 24 etc.
⁴ John 3: 13. ⁵ John 6: 38. ⁶ John 7: 16 ff.; 3: 11 etc., etc.
⁷ John 8: 14 ff.

XXI

So likewise Christ was testifying:

“ My witnessing is not my own,
On his, that sent me, be relying,
The works I do, are his alone.” ¹

XXII

Christ God “ My Father ” ² e’er is naming,

Himself, “ Thy Son,” ³ when he does pray,
“ We’re one,” ⁴ He states; thus He’s proclaim-
ing:

“ I am the Truth, the Life, the Way.” ⁵

XXIII

Repeatedly Christ is assuring :

“ He saw the Father, who saw me,” ⁶
“ He and I are one,” ⁷—thus fully insuring,
Christ is “ God’s Son ” in verity. ⁸

XXIV

“ My Father *all* things gave me,” saying,
“ None knows him but alone through me; ”
What far-bound truths these are conveying,
What God-like, high authority !—

XXV

How sweet is thus Christ’s invitation
To each with labor-burdened breast:
“ Come unto me, —take my salvation,—
Ye heavy laden, take my rest.” ⁹—

¹ John 8: 18, 26, 29 etc.; John 5: 17-19, 32-34 etc. ² John 5: 17 etc. ³ John 17: 1 etc. ⁴ John 10: 30; 17: 11. ⁵ John 14: 6. ⁶ John 14: 9. ⁷ John 10: 30. ⁸ John 6: 68, 69 etc. ⁹ Mat. 11: 27, 28.

XXVI

"I am the Life and Resurrection
 To all who do on me believe;"
 'Tween both worlds I make the connection,—
 "Eternal life to each I give."¹

XXVII

There at the high priest's adjuration,—
 "Whether God's Son, the Christ, Thou
 be,"—
 Christ answered without hesitation:
 "Thou sayst it," most deliberately;

XXVIII

And calmly prophesied,—referring
 To His return in victory,—
 Which on the clouds of heaven be occurring:—
 "Ye henceforth me in power shall see."—

XXIX

The world's Redeemer Himself deeming²
 "He seeks to save that which was lost,"
 Enfolding all, He is redeeming,
 Into the folds of heaven's saved host.⁴

XXX

With emphasis Christ is maintaining
 "That ere the world was, He has been,"⁵
 "Ere Abram was I am,"—explaining:
 "For Abraham my day has seen."⁶

¹ John 6: 40, 54; 11: 25 ff. etc. ² Mat. 26: 63, 64. ³ Luke 19: 10 etc. ⁴ John 14: 2 ff.; Rev. 7: 17. ⁵ John 17: 5; John 1: 1-3; Col. 1: 16 ff.; Heb. 1: 2 etc. ⁶ John 8: 56, 58 etc.

xxxI

Christ by His Tri-co-ordination—
In Christian Faith e'en uppermost—
His Church gives the *Triune* relation
Of "Father, Son, and Holy Ghost."¹

xxxII

Christ oftentimes diversifyeth
The Father's person, who Him sent,²
With whose Will His moreo'er complyeth,³
Whose power in miracles He spent;⁴

xxxIII

With whom He was communicating,
To whom He prayed, with whom He talked,
With whom He all things⁵ was creating,
Before whom blamelessly He walked.

xxxIV

And likewise of the Holy Spirit
Christ great distinctions clearly made,
Entitling Him to highest merit;
Him as to God, Christ homage paid.⁶

xxxv

"Go,"⁷ Christ, at last, His was advising,
"To me is given power uttermost,
Disciple, in the name baptizing
Of Father, Son, and Holy Ghost;

¹ Mat. 28: 19. ² John 17: 3. ³ John 17: 4. ⁴ John 11: 41 ff. etc. ⁵ John 1: 1-3 etc. ⁶ John 14: 26 etc. ⁷ Mat. 28: 19, 20; Mark 16: 15.

xxxvi

Teach all things¹—all to be observing,
 Whate'er commandments I commend;
 And lo, I'm with you, you preserving
 E'en to the world's remotest end."—

xxxvii

The words Christ of Himself has stated,
 Which filled His hearers with surprise,
 As of His Godhead they related
 The following, too, most emphasize.—

xxxviii

When to that woman² Christ there beareth
 The news that *He Messiah be*,
 To her distinctly He declareth:
 "*I, that speak unto thee, am He.*"³

xxxix

His special work from God revealing
 That to repentance He but lead
 The *sin-sick* men, them to be healing:
 "The whole not a physician need,"⁴

xl

He said, and was occasion taking
 His foes and followers to let hear,—
 When foes objections had been making
 That He to "sinners" lent His ear.⁵—

¹ Luke 24: 47, 48. ² John 4: 7 ff. ³ John 4: 26. ⁴ Mat. 9: 12, 13. ⁵ Luke 15: 1, 2; Mat. 9: 12, 13 etc., etc.

XLI

Then in His sermon on the mountain,¹
 His Saviour-Mission Christ defined
 Himself to prove the God-sent fountain,
 Whence life, to save their soul, *all* find.

XLII

That those, who in seeking their salvation
 Repentant of their sins became,—
 Should fully attest His declaration:
 That “*God’s Son*”² to save sinners came.”—

XLIII

The same truth Christ is also teaching
 By parables³ most wondrously,
 Men’s spiritual lost state fully preaching
 That *all* themselves as “*lost*” should see.⁴

XLIV

Thus in that sermon Christ was saying:
 “Blest are the poor in spirit: for
 Heaven’s kingdom *theirs is*,”⁵—He conveying
 What has been promised⁶ them before.—

XLV

The words then: “Blest are those who’re
 mourning”⁷
 For comforted each one shall be;”⁸
 “Blest are the meek,”—to great peace⁹ turning:
 “For they’ll possess the earth,”¹⁰ said He.

¹ Mat. chapters 5, 6, 7; Luke 6: 20 ff. ² John 3: 16 ff.; Luke 19: 10; 1 Timothy 1: 15; 4: 10 etc. ³ Luke 15: 3, 8, 11 ff., etc. ⁴ John 3: 3-17; 9: 39 ff. ⁵ Mat. 5: 3 ff. ⁶ James 2: 5 etc., etc. ⁷ Mat. 5: 4 ff. ⁸ Rom. 8: 18 ff. ⁹ Psalm 37: 11 etc. ¹⁰ Mat. 5: 5.

XLVI

Then "Blest those who're for justness yearning,
 They filled shall be,"¹ He designates;
 "The merci- and peace-ful," then discerning,
 "These God's *sons* shall be called,"² He
 states.

XLVII

Then "Blest the pure in heart," He nameth,
 "For they," He pledges: "God shall see;"³
 By which, most surely, He proclaimeth
 Their bliss in God eternally.⁴

XLVIII

Then "Great reward, if persecuted
 For me," says Christ, "in heaven ye've
 won,"
 "For to the Prophets wrong imputed,—
 To them *before you*, wrong was done."⁵—

XLIX

Then viewing men in public praying,⁶—
 Referring to the Pharisees,⁷—
 He points—divinely all surveying—
 To God, who what's within men sees.⁸

L

By His way, then, to pray men teaching,
 In His "Our Father"⁹ model-pray'r—
 Included in that sermon's preaching—
 Christ's followers as *one flock*¹⁰ declare:

¹ Mat. 5: 6. ² Mat. 5: 9 (Rev. Version.) ³ Mat. 5: 8. ⁴ 1 Cor. 13: 12 etc.; Rev. 22: 4 etc. ⁵ Mat. 5: 10-12. ⁶ Mat. 6: 5. ⁷ Mat. 6: 5; 16: 6, 11 etc. ⁸ Mat. 6: 6 etc. ⁹ Mat. 6: 9 ff. ¹⁰ John 10: 16 etc.

LI

"Thy name be hallowed;¹" thee beseeching,—
 "Our Father, who'rt in heaven," up there;—
 To thee, O God, we're all outreaching
 Our hearts and hands in solemn pray'r;—

LII

'Tis, as if all to God are saying:—
 We still on earth live, where reigns sin,—
 To "Father, thee, in heaven" we're praying:
 "Thy kingdom come;"²—in us begin,—

LIII

"Thy Will on earth" let us be doing
 As it is done in heaven above,"³
 In thee our heritage pursuing
 Hopeful at work by faith in love;⁴—

LIV

"Of each day's bread be Thou the giver;"
 "Forgive our debts, as we forgive;"
 "From every evil us deliver;"⁵—
 Let sheltered by Thy might us live.—

LV

Thus, grandly through these royal chapters,⁶
 God's kingdom's laws Christ magnifies,—
 By them through faith He still enraptures
 All men—"His Spirit" sanctifies.—

¹ Mat. 6: 9 etc. ² Mat. 6: 10 etc. ³ Mat. 6: 11, 12 etc.
⁴ 1 Cor. 13 (chapter) etc. ⁵ Mat. 6: 13 etc. ⁶ Mat. chapters
 5, 6, 7. ⁷ Rom. 8: 9 etc., etc.

LVI

Men fully here perceive Christ's aiming,
 As *God's Son*, wondrously, to show
 God's kingdom's ways - He was proclaiming—
 That every one might surely know

LVII

Life's blessedness is not in giving
 Heed to the paths and ways of sin,¹
 But it consists in *holy*² living,
 From a *regenerate heart within*,³—

LVIII

That not, how outwardly descended,⁴
 The fitness for God's kingdom be,
 But on the *God-like mind* depended,
 In every soul, eternally.⁵—

LIX

The *magna charta* of laws giving,
 As in God's kingdom they prevail,
 The *perfect Way*⁶ of *holy living*
 Men nevermore thus now can fail !

LX

Thus in that sermon⁷ Christ beholding—
 As ne'er a man was seen before—
 God's kingdom royally⁸ unfolding:
 All *Christ* as *God's Son* should adore.

¹ Mat. 7: 13, 19, 23, 26 etc., etc. ² Mat. 5: 6, 20, 21, 33; 7: 13, 14, 25 etc., etc. ³ John 3: 3 ff.; Luke 17, 21 etc., etc.
⁴ Mat. 3: 9; John 8: 33 ff. etc. ⁵ Rev. 22: 12-14 etc., etc.
⁶ John 14: 6; Acts 9: 2; 22: 4; 24: 14 etc. ⁷ Mat. 5, 6, 7 etc. ⁸ John 7: 46 etc.; Mat. 5: 17-20; 21-26; 27-32; 33-47; 38-42 etc., etc.

LXI

That sermon the high message bearing—
As it Christ's majesty became —
Such words: "Not to *destroy*" declaring,
" *But to fulfil, I, God's Son, came:*"¹

LXII

In its judicial application
By Christ to *all the world* made known,
It Him, in fullest demonstration,
Creator of God's laws has shown.

LXIII

Christ's rule of service was upsetting
Men's hearts, where'er to preach He went,
In each *eternal life*² begetting,
Where He His gospel's arrows sent!

LXIV

Thus Christ was no misguiding teacher,
What He said stands as *highest truth*,³
He is the truly model-preacher,
No man was e'er His peer forsooth!

LXV

No wonder, all — that sermon ending,
"Astonished" — it all well did please —
"Christ's *teaching*"⁴ deemed by far transcending
That of the Scribes and Pharisees."

¹ Mat. 5: 17, 22 etc., etc. ² John 5: 24 ff. etc., etc. ³ John 1: 12 ff. etc., etc. ⁴ Mat. 7: 28, 29.

X

CHRIST'S ENTRANCE INTO JERUSALEM. HIS
TEACHING THE LAW OF CHRISTIAN LOVE.
THE INSTITUTION OF THE SUPPER-SACRA-
MENT. CHRIST'S CONFLICT IN GETHSEMANE
AND HIS DEATH.—CHRIST'S OWN RESUR-
RECTION FROM THE DEAD.—HIS ASCENSION
INTO HEAVEN AND HIS FIRST ROYAL MANI-
FESTATION FROM THERE IN THE MIRACLE
OF THE LONG-PROMISED OUTPOURING OF
THE HOLY SPIRIT IN JERUSALEM AT
PENTECOST.

I

The time of Christ's career appearing
To close here in its earthly sphere,—
God in events not interfering,—
Christ saw Himself¹ His end draw near.

II

He, therefore, was Himself desiring
Theocratic King to be proclaimed,
Before the people e'er inquiring,
Who, What Himself to be, He claimed.²

III

Into Jerusalem to enter³
Triumphant like a King, indeed,
In this high act He made to center
That royal world-historic deed;

IV

All spiritually still typifying,
As ancient Scripture⁴ long foretold,
And as the seer was signifying
In royal⁵ words, as pure as gold.

¹ Mat. 26: 1, 2. ² John 8: 25. ³ Mat. 21: 1 ff.; Mark 11: 1 ff. etc. ⁴ Zech. 9: 9. ⁵ Ps. 118: 26.



JESUS ENTERING INTO JERUSALEM.

Mark 11: 11.

287880

V

Christ's life its public close now reaching,
He loved the rest of time to spend
With *His*, impressively them teaching
Most weighty truths, before His end.

VI

Christ's words there,—with the twelve thus
staying
That eve,¹—in yon¹ large, upper room:
“Me, one of you shall be betraying
This night,” all hearts o'erwhelmed with
gloom.—

VII

Christ was to close His incarnation;—
He was to leave next day this earth,
Before the sun's illumination
Had vanished from its glowing hearth!—

VIII

His own till to the end Christ loving,²
When supped, He from the supper rose—
Himself their dearest friend still proving—
To wash the feet of each, He chose.³

IX

The law of Christian love upholding—
His precepts rendering most complete—
Amazed, they Him there were beholding,
As He washed each disciple's feet.

¹ Mat. 26: 20 ff.; Mark 14: 17 ff.; Luke 22: 12 ff.; John 13: 18 ff. ² John 13: 1. ³ John 13: 5 ff.

X

Scarce one His deed then comprehended,
Though one, at first,¹ refused consent,—
That Christ to wash him condescended,
He loved, when Christ showed what He
meant.—

XI

His Lord's deed he deemed unbecoming,
And could not see how great it is,
Through love to others' rescue coming,
Or hoard for others stores of bliss.—

XII

By this sweet symbol Christ there blesses,
O'er man's affections far above,
And in His followers' mind impresses
The wondrous law of *Christian love*.²—

XIII

That same night Christ was also saying:
“I much desired—with you to meet,—
Before I suffer,—while here staying,—
This Passah-meal with you to eat.”³

XIV

“For I no more it shall be eating,”
Then He assuredly declared,
“Till in God's kingdom—there you meeting—
It be fulfilled,”⁴ as there prepared.⁵

¹ John 13: 8 ff. ² John 13: 15. ³ Luke 22: 15 ff. ⁴ Luke 22: 16. ⁵ Luke 14: 15; Rev. 19: 9.

xv

"A cup, filled with red wine,—receiving,¹
 Giv'n thanks, He let it *His* divide,"
 The promise, "I'll it drink not," leaving,
 "Till in God's kingdom I'll abide."²

xvi

"Then He took bread, and when thanks given,
 He brake and gave it them;"—said He:
 "This is my body, for you given,
 This in remembrance do of me;"³

xvii

"The cup, then, likewise, also saying:⁴
 This *my* blood of the covenant is,"⁵
 "Which shed for many" is conveying
 "Of sins remission, drink of this."⁶

xviii

When Christ thus there had instituted
 His holy Supper—Sacrament,
 He bread and wine there constituted
His body and blood to represent,

xix

As symbols of His body broken
 And His for men's sins poured out blood,
 Each one as elemental token
 Of God's Son sacrificed⁷ to God.⁸—

¹ Luke 22: 17, 18 (Rev. Vers.) ² John 14: 1-3, 12; Mat. 26: 29; Luke 22: 18. ³ Luke 22: 19. ⁴ Luke 22: 20. ⁵ Mat. 26: 28 (Rev. Vers.) ⁶ Mat. 26: 27, 28. ⁷ Heb. 9: 14; 10: 10, 12 etc. ⁸ In the New Testament times, as recorded in Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread," the observance of the Lord's Supper (1 Cor. 11: 26) evidently was *weekly*. In conformity with other primitive lost customs, this likewise should be restored by consistent modern Christians.—

xx

From there to Olivet¹ soon coming
 To ambrosial Gethsemane,
 Christ's sufferings—Him alone becoming—
 Proclaim His utmost agony.—

xxi

The last time there Himself presenting,
 He in the garden's balmiest part
 In ceaseless union was cementing
 Their God and each believer's heart.—

xxii

Deep sorrow² there His soul possessing,
 With heaviest might upon Him weighed
 The burdens—His whole heart depressing—
 Which God upon Him fully laid.³—

xxiii

The burdens, which God's Son was bearing,
 Have been the sins of all mankind;⁴
 For their atonement Christ preparing,
 To Him men's guilt had been assigned.⁵—

xxiv

His soul in agony was grieving
 There suffering God's avenging rod;
 That men from death *He* be relieving
 He *wrestled* with death, bruised by God.⁶—

¹ Mat. 26: 30 etc., most probably after His discourses and His so-called High-priestly prayer, recorded in John's gospel in chapters 14-17 inclusive, had been uttered that evening. ² Mat. 26: 37. ³ Isa. 53: 6. ⁴ John 1: 29 etc. ⁵ Isa. 53: 8. ⁶ Isa. 53: 4 ff. etc., etc.

xxv

Great fear was there His soul assailing,
But in that boundless agony
His efforts strong were unavailing
From God's fierce wrath to be set free.—

xxvi

For God His Son "to be sin"¹ making,
On men's behalf, He suffered thus;²
For men their punishment Christ taking,
Their substitute "*Christ died for us.*"³—

xxvii

As Suppliant He thrice was praying:
"My Father, save me from this death,"⁴
When God his answer was delaying,
Christ, quickened from above,⁵ then saith:—

xxviii

His Will entirely in God's blended,
E'en as God's coëternal Son,
And as foretold, so all be ended:—
"*Thy Will and not my own be done.*"⁶

xxix

His offering therewith was completed,
Awaiting though acceptance still—
In how He by His foes be treated—
Of God His Father's sovereign Will,

¹ 2 Cor. 5: 21 ff. ² Isa. 53: 5, 6. ³ Rom. 5: 8, 9. ⁴ Mat. 26: 39. ⁵ Luke 22: 43. ⁶ Mat. 26: 42 etc.

XXX

E'en there the humble¹ world-creator
 His deep-felt God-like consciousness:
 'Tween God and men I'm Mediator,²
 His soul thus strongly did impress,

XXXI

That thoughts like these His heart were breaking:—
 They know me not,³ they me defy;—
 My God—just now—is me forsaking;⁴—
Sin's sacrifice,⁵ I now must die.⁶—

XXXII

The world's sin,⁷ then, God's Son there bearing,
Atoning, bathed in sweat of blood,⁸
 And through all death-scenes till declaring:
"'Tis finished!"⁹—He offered His life's,¹⁰
flood.—

¹ Mark 10: 43-45. ² 1 Tim. 2: 5; John 1: 29 etc. ³ John 16: 3 ff. etc. ⁴ Ps. 22: 1; Mat. 27: 46. ⁵ Heb. 10: 10 ff. etc. ⁶ John 12: 23-33. ⁷ John 1: 29 etc. ⁸ Luke 22: 44. ⁹ John 19: 30. ¹⁰ John 10: 15-19 etc.

CHRIST'S RESURRECTION FROM THE DEAD.

I

Most wondrously Christ's resurrection
 From death¹ the miracle reveals,
 Whose worth and grandeur and perfection
 Christ's *life and death divinely seals.*

¹ Mat. 28: 1 ff.; Mark 16: 1 ff.; Luke 24: 1 ff.; John 20: 1 ff.; Acts 2: 31, 32; 13: 33, 34; 17: 31; Rom. 1: 4; 1 Cor. 15: 1 ff.; 1 Tim. 3: 16 etc.



MARY MAGDALENE AND THE OTHER MARY AT THE GRAVE.
Matt. 27 : 61.

II

You ask: Where was Christ's spirit going
 On leaving His dead body here?
 The answer Peter giveth showing
 That Christ went there to Hades' sphere.¹

III

At death His spirit Christ commending
 Into His heavenly Father's care,²
 The Father forthwith Him was sending
 There to the spirits' prison, where,

IV

As Peter states, the Christ was preaching
 To that benighted spirit-host
 The gospel's essence, them, too, teaching
 That without faith in Christ they're lost.³

¹ 1 Pet. 3: 19 ff. ² Luke 23: 46. ³ This passage of the Apostle Peter (1 Pet. 3: 19 ff.)—though, doubtless, false doctrines have arisen from it—proves but chiefly this: first, that in Hades among the many departed spirits (including the vast number hurled there at the flood in Noah's time) there may be such as may not be incurably lost and for whom even there redemption is possible. To such also still in the prison of Hades, then, once for all times, the gospel was preached by Christ Himself, that they also, if possible, through *faith* in Christ might be saved; and, second, as on earth to the living, so also in their separation from the body through His spirit Christ proclaimed His gospel of redemption to the departed spirits in Hades, that as the Apostle Paul asserts, "In the *name of Jesus* every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that *Jesus Christ is Lord*, to the *glory of the Father*." Philip. 1: 10, 11 etc. Compare Acts 2: 27, 31; 1 Cor. 15: 55; Rev. 1: 18; 20: 13, 14; Mat. 16: 18; Luke 16: 23 etc.

V

Christ's death, seal of redemption giving
To men, His rising from the grave
The third day, as foretold,¹ He living:
*As pledge of ceaseless life He gave.*²

VI

The fact that Christ died, had confounded
The many who in Him believed;
They o'er Christ dead, by rocks surrounded,
Stone-sealed—and watched by soldiers, grieved.

VII

When they had seen their dear Lord dying,
They died themselves almost of fear,
Not knowing what was underlying
Christ's death for their own life's career.

VIII

His friends in grief forsook Him wholly,
Whilst buried in the vault He lay,³—
Night's shadow there one could see slowly
Give way the light on that third day.—

IX

A quick sound on that rest was falling;
A mighty earthquake shook the ground;⁴
The guard fell down through fear appalling;⁵
An Angel⁶ was sole witness found;—

¹ Luke 18: 33; John 10: 17 etc. ² John 3: 15; 1 Pet. 1: 3, 4 etc. ³ Mat. 28: 56. ⁴ Mat. 28: 2 etc. ⁵ Mat. 28: 4 etc. ⁶ Mat. 28: 2-8 etc.



"HE IS RISEN, AS HE SAID."

Matt. 28: 6.

X

In snow-white dress with features shining,
He there had come like lightning's flame,
And Christ, the grave had been enshrining,
Arose and King o'er death became!

XI

Raised from the dead and in transition
From earth to heaven, progressively,¹
Christ passed the line of the partition
Which must 'tween th' earthy and heavenly
be.²—

XII

Christ's resurrection thus did vary
From that He wrought in other men,
Their raising was but temporary,
They, soon or later, died again.—

XIII

In resurrection-form appearing,
Christ glorified rose from the tomb,
His glory to completion nearing
Transformed Him with immortal bloom.

XIV

The resurrection-body wholly,
Progressively,³ He had put on,
The immortal human form and holy,⁴
In which He now sits on heaven's throne.⁵—

¹ John 20: 17. ² 1 Cor. 15: 48, 49 etc. ³ John 20: 17.
⁴ Rev. 1: 7, 13; John 19: 37 etc. ⁵ Eph. 1: 18-23; Rev. 5: 6;
Acts 7: 56; 1 Pet. 3: 22 etc.

XV

All people, Jews and Gentiles gazing,
 Saw Christ, when He was crucified,
 That they *Christ risen saw*—amazing!—
 Above *five hundred testified*!¹—

XVI

So Stephen, Christ's first martyr, dying,
 That he Christ saw *alive*, gave word,²
 And Paul, at last, was testifying
 As witness for the *risen Lord*.³—

XVII

Could greater argument be given
 To attest "the life Christ brought to light"⁴
 Than His and that of those in heaven,
 Who dwell with Christ in glory bright?⁵—

XVIII

That Christ's foes never Him were seeing
 Raised from the dead, some e'er thought
 strange.—
 How could they recognize Christ's Being
 In His divinely transformed change?⁶!—

XIX

They once their King, the Christ, rejected,⁶
 All miracles had proved in vain.
 Though they had seen Him resurrected
 From death,⁷ they'd murdered Him again.⁸

¹ Acts 1: 3; 10: 41; 1 Cor. 15: 5-8 etc. ² Acts 7: 55. ³ 1 Cor. 15: 8 etc. ⁴ 2 Tim. 1: 10; 1 John 3: 2. ⁵ John 14: 2, 3 etc. ⁶ Mat. 27: 21, 25. ⁷ Luke 16: 31. ⁸ See note 2 on page 171.

XX

Moreo'er the fact they ne'er refuted
That Christ was risen from the dead;
They left the story undisputed,
As by Christ's followers told and spread.¹

XXI

The effects of it they saw increasing
In His disciples who Christ's fame
Proclaimed, and who with zeal unceasing
Did preach and "*heal in Jesus' name.*"²

XXII

But what now was the change producing
In Christ's disciples who had fled
When witnessing His foes' abusing
And after they had seen Him dead ?—

XXIII

It was the fact that Christ was living,—
His new life indisputable!
The certain proofs which had been giving
His *resurrection-miracle* !—

XXIV

Some shortly after He was rising
From death, saw Christ assuredly.³
This news so much all was surprising,
That *filled* with it one *all* could see.—

¹ Acts 2: 31, 32. ² Acts 3: 15, 16; 4: 10, 14, 29, 30 etc.

³ John 20: 15-18; Mark 16: 9, 10.

XXV

So, as each other they were meeting,
 *"The Lord is risen indeed!"*¹ they said.
Thus through their resurrection-greeting
 The glorious news to all they spread.—

XXVI

In its divine glorification,
 As it went on progressively,
Christ's body met no limitation,
 So far one outwardly could see.

XXVII

He still with His communicated,²
 They saw and heard and touched³ Him e'en,
He fully to them vindicated
 His life's career in God's word⁴ giv'n.

XXVIII

And when He made clear prohibition⁵
 That He be touched by Mary there,
He to the perfect exhibition
 Of human nature⁶ did refer.—

XXIX

For this maturing consummation
 Christ forty days on earth had stayed,
Ere He returned for coronation
 As in the Psalmist's words⁷ portrayed.

¹ Luke 24: 34 etc. ² Luke 24: 17 ff. ³ John 20: 20, 27 ff. etc. ⁴ Luke 24: 27 ff., 45 etc. ⁵ John 20: 17. ⁶ John 14: 2, 3 etc., etc. ⁷ Psalm 24; 110: 1 etc.



CHRIST APPEARING TO MARY MAGDALENE AFTER HIS
RESURRECTION.



xxx

This process of glorification
In Christ, the Saviour of mankind,
Remarkably in illustration
To men of God is seen consigned.

xxxI

So Moses was with God remaining
For forty days there ¹ on the mount,
The people's leadership obtaining
From God the great "*I am*" ² *Life-Fount*.

xxxII

So was Elijah a sojourner
For forty days, to see God's light
And to become himself a learner
God's government to view aright. ³

xxxIII

And Christ spent forty days ⁴ reviewing
The scenes of His Messiah-sphere,
To see complete success ensuing
The measures of His high career.

xxxIV

Those forty days, ⁵ then, too, included
Another fact of highest worth,
Christ's followers—more or less—secluded,
Were summoned once more to come forth.

¹ Exod. 24: 18. ² Exod. 3: 14 ff. ³ 1 Kings 19: 8 ff. ⁴ Mat. 4: 2 ff. ⁵ Acts 1: 3 etc.

xxxv

'Twas, too, a gathering for th' existence
And the continuance of Christ's cause,
Lest all His enemies' persistence
Create a Church-destroying pause.—

xxxvi

Then, Christ's Apostles, not yet rooted
In all things, Christ Himself had taught
For the proclaimed and instituted
“God's Kingdom,”¹ He Himself had
brought,—

xxxvii

Were by Himself to be directed:
How all the prescripts should be served,
By which “God's kingdom”¹ was affected,
And all, as He wished, be observed.¹

xxxviii

Then they were also days preparing
The Apostles' mind for the command,
In which Christ charged them, when declaring
That the fulfillment was at hand

xxxix

Of the long-prophesied outpouring
“Of e'en my Spirit,”² “saith the LORD,”³
And “'mong the remnant⁴—sure restoring—
Those whom he shall call”⁴—by His word.⁵

¹ Acts 1: 3. ² Acts 2: 16, 17. ³ Joel 2: 12. ⁴ Joel 2: 28
ff. 32 (Revised Version.) ⁵ Acts 2: 39.

XL

Christ charged them that they should be waiting
“For God the Father’s promise, ye
From me have heard,” He had been stating,
“Which not long hence fulfilled shall be.”¹—

XLI

And when the forty days were ended,
To be with God, as once, the same,²—
Christ from sweet Olivet³ ascended
To heaven, “whence down to earth He
came.”⁴—

XLII

Christ His disciples had assembled
Nigh unto dear Jerusalem,⁵
The mystery in balance trembled,
That now again He should leave them.—

XLIII

And as all Him there were beholding⁶
With blessing hands depart and rise
Toward heaven,—a cloud Him there enfolding—
They worshipped Christ in yonder skies.⁷—

XLIV

Then, ’mid great joy they were returning⁸
To await the longed-for miracle,
For which they all were greatly yearning
Through Christ’s long-promised oracle.⁹

¹ Acts 1: 4: ² John 17: 5. ³ Acts 1: 9 ff. ⁴ John 6: 38, 51 etc. ⁵ Acts 1: 12. ⁶ Acts 1: 9 ff. ⁷ Luke 24: 52. ⁸ Luke 24: 52. ⁹ John 14: 16 ff.

XLV

All now of Jesus' resurrection
And Godhead had full certainty,
And none could think of any objection
That promise soon fulfilled to see.

XLVI

They all to God prayers were addressing
With one accord continually ¹
That soon the Holy Spirit's blessing
From there on high sent forth might be. ²

XLVII

The festival of Coronation
We now in Christ's ascension ³ see,
Then held in grand commemoration
On His return in victory.

XLVIII

There at the right hand of the Father
He sitteth on God's matchless throne,
And ever since around Him gather
Heaven's hosts who Him as their King own. ⁴

XLIX

But, though Christ was in heaven, surrounded
By glories indescribable,
'Mid songs and ecstasies unbounded,
He sent His glorious miracle: ⁵

¹ Acts 1: 14. ² Luke 24: 49 etc. ³ Psalm 110: 1 etc. ⁴ Rev. 5: 1 ff. etc. ⁵ John 14: 16; 15: 26; 16: 7, 16 etc.

L

The Holy Spirit's gift from heaven,
In which all now can recognize
The royal first deed Christ has given
To men from His throne in the skies.

LI

When all the heavens o'er Christ exulted,
There sitting on His Father's throne,
From that grand triumph then resulted
The miracle till then unknown.

LII

Christ's royal Majesty, befitting,
He proof gave unmistakable,
That God the Father was permitting
To work the Spirit's miracle.—

LIII

Thus through the air from heaven¹ was rushing
A sound,—upon heaven's King's demand,—
Streams of the Spirit there were gushing
And nothing could their power withstand.

LIV

As from an Alp-stream's waves was filling
The Spirit's power that² house entire,
New light its inmates' souls was thrilling,
“Tongues sat on each like as of fire.”

¹Acts 2: 2 ff. ²Acts 2: 2 ff.

LV

This miracle was glorifying
Christ of His Church the God-crowned ¹ Head
In His disciples magnifying
Him who for them His blood had shed.

LVI

The Holy Spirit thus was scaling ²
All Christ had said and He had done,
All comforting, ³ whom Christ was healing
Through His redemption for all ⁴ won.

LVII

Their King there to His Church was sending
His gracious gift abundantly,
Their numbers wondrously extending
That fruits in thousands they should see. ⁵—

LVIII

The Holy Spirit e'er is giving
Each soul regenerating power
For Christ its Saviour to be living
In every sphere and every hour.—

LIX

The Holy Spirit thus was wielding
His power in Christ's Apostles' soul
That they entirely e'er were yielding
Their heart and mind to His control.

¹ Heb. 2: 9, 10 etc., etc. ² John 7: 38, 39 etc. ³ John 14: 16, 26 etc. ⁴ Heb. 2: 9, 10 etc., etc. ⁵ Acts 2: 41 etc., etc.

LX

Their soul was differently affected,
When first in Jesus they believed;
Their faith was more and more perfected,
When they God's Spirit had received.—

LXI

At first, they were to errors leaning;
By spiritual things they were unmoved,
And oft mistook Christ's words' true meaning;¹
Some of their views Christ disapproved.²—

LXII

But afterwards how elevating
Was Peter's sermon,³ when he said
What Prophets spake, correctly stating
And in its true light God's word read.⁴—

LXIII

When thus the Holy Spirit coming
From heaven upon them, and His light
Like fire-flames was withal becoming
The Guide of leading them aright:

LXIV

Their night in spiritual things was falling
Like scales⁵ of darkness from their eyes,
And ignorance their mind enthralling
Was changed to knowledge heavenly wise.

¹ Acts 1: 6 etc.; Luke 24: 25 etc. ² Mat. 16: 23 etc. ³ Acts 2: 14 ff. etc. ⁴ Acts 2: 34 ff. etc. ⁵ Acts 9: 18 etc., etc.

LXV

And though unlearned, they notwithstanding
Conversed in tongues to them unknown,
And uttered with clear understanding
The words the Spirit them had shown.¹

LXVI

The Holy Spirit was, moreover,
To teach them all things Christ had taught,
And lead them new things to discover
In things to their remembrance brought.²—

LXVII

The Holy Spirit was removing
From their mind each dark element
And all their faculties improving
Through His divine enlightenment.—

LXVIII

The Spirit them also was making
To heroes true not counting loss
To follow Christ and gladly taking
Upon themselves the heaviest cross.³

LXIX

Before the Spirit's gift receiving
How timid was their conduct then,
When danger⁴ they had been perceiving,
How stern, when they met hostile men?⁵—

¹ Acts 9: 18 etc., etc. ² John 14: 26 etc., etc. ³ Acts 9: 16; Gal. 6: 14 etc., etc. ⁴ Mat. 8: 24 ff. ⁵ Luke 9: 52 ff.

LXX

When Jesus was Himself preparing
To go to suffer and to die,
He Peter Satan called declaring:—
With thee not God's, but men's things vie !¹—

LXXI

When mothers² were their infants bringing
To Jesus that them He might bless,
Unwelcome in their ears were ringing
The words of their unkind address

LXXII

Rebuking them for their endeavor
To come to Jesus and to find
For little children their Lord's favor,
Too small, they thought, for His great mind;—

LXXIII

The question often they disputed
Who among them might the greatest be,³
Though pride before Christ stood reputed
A hideous iniquity.⁴—

LXXIV

How now the Apostles makes appearing
The Pentecostal miracle ?!—
They're joyfully to Christ adhering,
Believing every oracle

¹ Mat. 16: 23 ff. ² Mat. 19: 14 ff. ³ Mark 10: 43 etc.

⁴ Mat. 18: 4 ff. etc., etc.

LXXV

Concerning Him by Prophets given;
Now with the Holy Spirit filled,
Their heart and mind by naught is riven
To serve Christ, e'en should they be killed! ¹—

LXXVI

This contrast saw most evidently
Their enemies, when their charge malign
The sanguine Peter answered gently, ²
Denying that them filled new wine,—

LXXVII

And then most eloquently stated
The record ³ of the miracle,
By *Scripture-words* which indicated
That *God spake every oracle*.—

LXXVIII

With what great boldness they were standing
Before that Jewish Council there, ⁴
When Peter, in Christ's name commanding,
To a lame, to walk, did power confer!—

LXXIX

When all that Council had admitted:
“A miracle, indeed, they've wrought,”—
And threatening them—had not permitted
That e'er in such work they be caught,—

¹ Acts 7: 54 ff. etc. ² Acts 2: 15 ff. ³ Acts 2: 17 ff. ⁴ Acts 4: 8 ff.

LXXX

Then John and Peter answered, stating:
“ If God or you to obey, judge ye,
We cannot cease communicating
The things *we heard* and *we did see*.”¹—

LXXXI

When to their number they reported²
The sequel of this miracle
And all by God’s word had exhorted³—
Inspired by every oracle—

LXXXII

And then had prayed: the place was shaken,
Where all the company gathered were,
And with the Spirit filled, they’d taken
Great courage, and preached everywhere.—

LXXXIII

And wheresoe’er they Christ were preaching
The Spirit them electrified
With wisdom, them in all things teaching,
And *followers greatly multiplied*!⁴—

LXXXIV

They thus continued and rejected
All honors for themselves beneath;
They worked for Christ, for God’s Elected,
Christ’s Church, outlasting all — e’en death!⁵

¹ Acts 4: 19 ff. ² Acts 4: 23 ff. ³ Acts 4: 25 ff. ⁴ Acts 6: 7 etc., etc. ⁵ Rev. 20: 14; 21: 18 etc., etc.

LXXXV

In Christ's Apostles were performing
 Such changes God's own miracles
 As made them each to all conforming
 According with God's oracles.¹

LXXXVI

The Apostles holy lives were living,
 Entirely irreproachable,
 To Christ's work they themselves were giving
 As devotees unmovable!²—

LXXXVII

No wonder, therefore, that thus minded
 They conquered many obstacles
 Whereby their judgment might be blinded
 To thwart the Spirit's³ oracles,

LXXXVIII

To adhere to Christ, God's Son, forever
 Of whom assurance them was giv'n
 From which them naught on earth could sever
 That Christ as Lord⁴ had entered heav'n.—

LXXXIX

Thus one by one could be confessing
 In fullest meaning of the words,
 What in our lives we are professing:
 "We live or die,⁵ we are the Lord's."

¹ Acts 9: 4 ff. etc., etc. ² Acts 8: 20. ³ Acts 4: 31. ⁴ Acts 7: 55 ff. ⁵ Rom. 14: 7-10 etc., etc.

XI

THE SEEKING OF SINFUL MEN FOR GOD'S PARDON ANSWERED THROUGH CHRIST'S ATONEMENT.

I

The fact that each man ¹ by transgression
Of God's law is God's enemy,
His question: How get I possession
Of pardon for my sins? ²—must be.

¹ Rom. 3: 9-12 etc., etc. The Jews as well as the Gentiles have ever shown, that in a spiritual point of view they are lost. God's law has a blessing for the doers of it: "The doers of the law shall be justified" (Rom. 2: 13); but this is added: "Accursed is every one, that continueth not in all things which are written in the book of the law to do them." (Gal. 3: 10.) The Gentiles, although they possess not an objective law, are a "law to themselves showing the work of the law written in their hearts." (Rom. 2: 15.) But, "both, Jews and Gentiles, are all under sin: there is none righteous, none that doeth good, no, not one." (Rom. 3: 9-23.)—Socrates, Plato, Aristoteles, Cicero, Ovid, etc., have confessed and testified of the spiritually lost condition of men by nature.—Plato, e. g., argues (in Meno) that if children were good by nature (*phusei*), it would need to shut them up by themselves in order to keep them good. Cicero (*de amicitia* 24) and Ovid (metam. VII, 20 seq.) say almost one and the same, stating that they acknowledge and approve of the better, but do the worse: "*Videō meliora proboque, deteriora sequor.*" And all this is in full accord with Paul's expression (Rev. Version) "That which I do, I know not: for not what I would, that do I practise, but what I hate, that I do." (Rom. 7: 15.) ² Rom. 3: 22-24; Acts 2: 37 etc.

II

And this implies faith in Christ's merit,
 The spiritual new-birth¹ realized,
 Effected by the Holy Spirit,
 And in God's Name to be baptized.²—

III

Who now for guidance is applying:
 How can Christ's merit I know aright?—
 Is Christ's Salvation mine implying?
 Does He to heaven me, too, invite?—

IV

Moreo'er, as God's word is declaring:
 "Each man by nature serveth sin,"³
 And all men are full witness bearing
 "That sin does dwell in man within:"⁴

V

The question, naturally, occurring
 How God makes *just who in Christ believed*,⁵—
 The answer in Paul's words incurring:
 "Through Christ's atonement we've re-
 ceived:"⁶

VI

It needs to prove God's truths proclaiming
 That men by *grace* are *justified*
 Through Christ's complete redemption⁷ claiming
 God's pardon⁸ for whom God's Son died.—

¹ John 3: 1-21 etc. ² Acts 2: 38; Mat. 28: 19, 20. ³ Rom. 7: 25; John 8: 34. ⁴ Rom. 7: 17, 18 etc. ⁵ Rom. 3: 26 etc. ⁶ Rom. 5: 11 etc. Christ's atonement is ascribed specifically to His death, Rom. 5: 10; to His cross, Eph. 2: 16; and to His blood, Col. 1: 20 etc. ⁷ Rom. 3: 24-26. ⁸ Mat. 20: 28; Eph. 1: 17; 1 Cor. 1: 30 etc., etc.

VII

Who into his administration
Brings law which penalty suspends
With still sufficient demonstration
Of awe—as to all law appends—

VIII

To punish who the law transgresses
With but a part of penalty,
And still no wrong for him expresses,
Whose right to punish all must see:

IX

This is *atonement* terminated,
Which limits penalty's extent,
The law transgressors indicated
In any righteous government.—

X

Yet into a realm's administration
Atonement none can introduce,
Save justly,¹ lest by dispensation
Of grace, law's majesty he abuse.

XI

If thus an officer is feeling
To give not penalty, but grace,
The law its due to sin revealing,
Makes penalty take favor's place.

¹ Rom. 6: 15-22; Gal. 3: 19-29 etc.

XII

If in a realm's administration
 A fair atonement ne'er is made,
 The law must give its vindication:
 "Transgressed law must its dues have paid!"—

XIII

The idea—in point of illustration—
 The Prophet Daniel's¹ case conveys—
 Darius made a proclamation:
 "All must to *me* pray thirty days!"²

XIV

When told that Daniel still was praying
 Thrice daily,³ in spite of his decree,
 He ordered penalty, this saying:
 "Thy God, thou serv'st, deliv'rth thee!"⁴

XV

Thus, when the law he was transgressing,
 Law's rights were due, by law confessed,—
 With no atonement⁵ both professing,—
 The law and Daniel safe:—he expressed

XVI

His guilt,—him in the den⁶ was casting,
 Where God, the Prophet's mighty Friend,
 The lions,—trained for prey by fasting,—
 Like lambs before him made to bend.⁷—

¹ Dan. 6: 1 ff. ² Dan. 6: 7 ff. ³ Dan. 6: 13. ⁴ Dan. 6: 16.
⁵ Dan. 6: 14. ⁶ Dan. 6: 16. ⁷ Dan. 6: 22 etc.

XVII

Another such case is reported
In ancient Lokrian history.
The King¹ by statute thus retorted:
“ Bereft of *sight* each guilty be ! ”—

XVIII

Unfortunately, the king's son being
The first transgressor of that law,
By love, the father, wisely seeing
The atonement,—it applied with awe;—

XIX

With the transgressor therefore sharing
Half of that statute's penalty,
He lost *one* eye himself, thus sparing
His son's *one* eye, that all might see,

XX

Who of that favored son were hearing
The reasons for afforded grace,
And none think he be interfering
With penalty in any case.—

XXI

That father's sacrifice in giving
Good cause for grace, to government,
And subjects in that kingdom living,
Atonement was to all intent.

¹ The name of the King was Zaleucus, living about 660 before the Christian Era.

XXII

But though atonement substituted
In an economy of grace,
Is more than law has instituted,
It ne'er *against*¹ law must take place.—

XXIII

Into a realm's administration
A *good* atonement must be brought,
For Daniel's crime² for expiation,
One of his slaves availed to nought!—

XXIV

A prince the point might have been reaching,
If to the government he said:
"Seeing Daniel's worth, I am beseeching:
Do punish me in Daniel's stead!"—

XXV

A good atonement is demanding
An *equal*, what the law requires;
For this the ruler is commanding
The punishment, the *law* desires!

¹ "Without shedding of blood is no remission," (Heb. 9: 22.)
Underlying this principle, rather than to have no redemption, it
required the shedding of Christ's innocent blood "that cleanseth us
from all sin." (1 John 1: 7.) ² Dan. 6: 13.

XII

CHRIST'S ATONEMENT, THE REASON FOR ITS ACCOMPLISHMENT, ITS COMPLETION AND ITS EXTENT.

I

The world for an atonement waited
By which God might be satisfied,
To make man just, though not, as stated,
He *by the law be justified*.¹

II

The great atonement was completed,
For which four thousand years men prayed,
Which long was typified, repleted
With offering-services arrayed.²

III

For when the God-man, sinless,³ holy,
Whom they "Thy holy servant"⁴ named,
At last said: "It is finished!"⁵—wholly
"With God we reconciled"⁶ are claimed.

IV

This sacrifice God was ordaining
Before the world was,⁷ that it be
A sinless⁸ man, to be maintaining
All things divine, most perfectly.⁹

V

The Scriptures therefore predicated
Like as to God to this his Son
Who by Himself¹⁰ has mediated
And reconciliation won,¹¹

¹ Gal. 3: 10-13. ² Heb. 11: 11. ³ 1 Pet. 1: 19. ⁴ Acts 4: 27 (Rev. Version.) ⁵ John 19: 30; Heb. 10: 10. ⁶ Rom. 5: 10, 11; Heb. 10: 10-17. ⁷ 1 Pet. 1: 19, 20. ⁸ Heb. 4: 15; 7: 26. ⁹ Heb. 1: 2; 2: 8-10. ¹⁰ Heb. 1: 3. ¹¹ Rom. 5: 8-11 etc.

VI

Like attributes and adoration,¹
 E'en as the "guiltless Lamb once slain,"
 That through His blood² complete salvation
 For *all*, for ever, He obtain.³

VII

No government can be presuming
 To force a man the friend to be
 Of him in debt, to be assuming
 His place as his security.

VIII

But if one by his choice desireth
 Security to be esteemed,
 And gives his pledge as law requireth,
 Until the whole sum is redeemed;

IX

'Tis right, if, what the debtor oweth,
 Law can no ways adjusted see,
 Though of the bondsman aught it knoweth,
 It takes him, his security,⁴

X

From him the debt's amount demanding,
 The debtor owes, but met no way,
 And which the law now is commanding
 His *substitute* to adjust and pay.—

¹ Heb. 1: 3-13; Rev. 5: 8-14. ² Heb. 9: 12-15; Col. 1: 20.
³ Heb. 2: 9, 10—"for every man," etc. ⁴ Rom. 4: 25; 5: 1, 8-10 etc.

XI

Now *Jesus Christ Himself*¹ presented,—
 In want of justness of mankind,
 Their *holy substitute* He unbent
 Has proved in His own soul and mind,—

XII

“All Godhead in Him bodily dwelling,²
 Of principalities and power
 The head,” of whom Heaven’s hosts are telling,³
 Men’s Saviour with us every hour⁴—

XIII

To God, the world’s just Ruler duly,—
 Though penalty He could not pay,
 Not knowing ceaseless misery truly:—
 “The bond⁵—*He took out of the way;*”

XIV

“The handwriting of ordinances,
 ‘Gainst men,” predicting final loss,—
 He spoiling every power’s high chances
 To harm, “*He nailed it to His cross!*”⁶—

XV

He gave the equivalent consisting
 In guiltless sufferings and His death,
 His love for sinners e’en persisting
 To save till drawing His last breath.⁷

¹ John 10: 11, 15 etc. ² Col. 2: 14 etc. ³ Rev. 5: 5 ff. etc.
⁴ Mat. 28: 20. ⁵ Col. 2: 14, 15 etc. ⁶ Col. 2: 14, 15.
⁷ Luke 23: 43.

XVI

Christ took the place of each transgressor
 To bear God's wrath;—so 'tis revealed:
 "Men's griefs He bore¹—our intercessor²—
 From Him our face we have concealed;³—

XVII

"He wounded was for our transgression;
 To Him deep pains our sins did yield;
 They weighed on Him like great oppression,
 But *through His stripes and pains we're*
healed."⁴—

XVIII

To God for men's sins propitiation
 Could every means not be set forth,
 'Tween God for reconciliation
 With men, required Christ's blood's⁴ great
 worth.

XIX

To condescend with power invested,⁵
 Coëqual God, the Son of God,
 The world's sins bearing⁶ manifested,
 As Lamb of God⁶ this earth hath trod:

XX

To be "High Priest in things pertaining
 To God, all sins to reconcile"⁷
 By His own blood redemption gaining
 To *every one*, sin did defile.⁸—

¹ Isa. 53: 4. ² Heb. 7: 25. ³ Isa. 53: 5 ff.; 1 Pet. 2: 24.
⁴ Col. 1: 20. ⁵ Phil. 2: 5-8. ⁶ John 1: 1, 14, 29 etc. ⁷ Heb.
 2: 17 etc. ⁸ 1 Pet. 2: 21 ff. etc.

XXI

The word of God therefore is styling
 Christ's work in this majestic style:
 "God to himself was reconciling
 The world" ¹—"all things to reconcile." ²

XXII

Christ's Godhead, primarily, thus basing
 On His birth supernatural, ³
 His Father from the dead Him raising, ⁴
 Created Him *prime Miracle*. ⁵

XXIII

So Christ Himself was testifying:
 "For Him has God the Father *sealed*," ⁶
 Which means—if logic we're applying:
 "Through Christ's atonement we are healed." ⁷

XXIV

Thus we to God are praises singing
 That Christ's atonement we've received
 Full reconciliation ⁸ bringing
 To all who have in Christ believed.—

XXV

To *sin* God hatred was declaring
 When to our parents He forbade
 To stay in Eden after tearing
 The fellowship so kindly made. ⁹

¹ 2 Cor. 5: 19. ² Col. 1: 20. ³ John 1: 1-14 etc., etc.
⁴ Rom. 8: 34; 1 Cor. 15: 15 etc., etc. ⁵ 1 Tim. 3: 16 etc. ⁶ John
 6: 27. ⁷ Rom. 5: 10, 11. ⁸ 2 Cor. 5: 18, 19 etc. ⁹ Gen. 3: 24.

XXVI

They in that garden there were walking
In sweet communion, joyfully,
Fair Eden, subject of their talking,
No discord, ere man's fall, could see!—

XXVII

To *sin* his hatred God more stated
When on the mount ¹ in later time
His decalogue He legislated
The people, whom with power sublime

XXVIII

Preserving them by executions
Of judgments, He led wondrously,
By miracles and institutions
Of gifts in Christ complete to be; ²

XXIX

But in Christ's death, God has been giving
To *sin* abhorrence uttermost!—
He *gave his Son* that all be living
Whoe'er believes and none be lost! ³

XXX

By Christ's atonement thus we're finding
Accomplished what else ne'er could be:
That who himself to Christ is binding,
Is pardoned and from sin's curse free. ⁴

¹ Exod. 20 etc. ² Heb. 10: 12 etc., etc. ³ John 3: 16 etc., etc.; Rom. 10: 9-11 etc. ⁴ Rom. 8: 1 etc.

XXXI

This to a question now is leading
Which is of infinite concern
To such as heard it, were it reading,
And found no light yet in return.

XXXII

“For *whom* was Christ the atonement
making?”—
Some ask.—From Scripture we decide
And no part in the thoughts are taking:
“That Christ but for a few men died;”

XXXIII

“That God, the Lord, predestinated
Who ‘*volens volens*’¹ shall be saved,
And all the rest as lost has fated,
Howe’er they strove here and behaved.”²—

XXXIV

For God’s word giving proclamation:
“Whoe’er believes shall have and see
Life ceaseless;”³ and Christ’s declaration:
“I’ll ne’er cast out, who comes to me;”⁴—

XXXV

Thus clearly Christ’s atonement leaving
As means of God’s grace for mankind,—
Sums up: “*He’s saved, who is believing;*”
“Who faith lack—condemnation⁵ find.”—

¹ Willing or not willing—²As taught by Predestinarians. ³John 3: 16 etc. ⁴John 6: 37 etc. ⁵Judgment and therein condemnation, John 3: 16-18, 36 etc.

XXXVI

All have the choice for their decision,
 Else we "in Christ's stead" could not say:
 "*Be reconciled*,"¹ nor with precision:
 "*Repent and be baptized*"² *all* pray.

XXXVII

As "Saviour of all men"³ *salvation*,
 As also said explicitly
 In that great gospel-declaration:
 "God wants⁴ *all saved*"⁵—for *all*⁶ must be.

XXXVIII

God's word recordeth limitation
 Of Christ's atonement in no place,
 To *all* extends the proclamation
 That Christ to *all men* offers grace.

XXXIX

"His Son to men God was not sending
 That He mankind condemn, but save."⁷
 His grace to every man extending
 "*Himself a ransom for all gave*."⁸

XL

If Christ's atonement now is offered
 That with their God men be set right,
 But *they* reject God's grace thus proffered:
 "*They darkness rather love than light*."⁹

¹ 2 Cor. 5: 20. ² Acts 2: 38. ³ 1 Tim. 4: 10. ⁴ God wants, i. e., wishes, desires, willet etc. ⁵ 1 Tim. 2: 4-6. ⁶ 1 Tim. 2: 6.—"*who gave himself a ransom for all*." ⁷ John 3: 17. ⁸ 1 Tim. 2: 5, 6; 2 Cor. 5: 14, 15; 1 Pet. 1: 18, 19; Heb. 9: 12. ⁹ John 3: 19 etc.

XLI

Through Christ's work thus to *all* extended
The greatest prospects now we see.
Some, therefore, who this comprehended,
Exclaimed in boundless ecstasy:

XLII

"If God His own Son was not sparing,
But *gave Him up for every one*,
How shall He not, too, be preparing
To *give us all things?*"¹—*for all won.*²

XLIII

So confident was their assurance
That Christ fore'er redeemed their soul,
That they in trial pledged endurance
To Christ's love yielding full control.³—

¹ Rom. 8: 32 ff. etc.² 1 Tim. 4: 19; Acts 10: 43 etc.³ Rom. 8: 28-39 etc.

XIII

ASSURED CHRISTIAN FAITH APPLYING CHRIST'S REDEMPTION HE ACHIEVED IN HIS GOD-MAN NATURE.

I

God thus salvation ¹ has provided
In Jesus Christ His Son alone.²
“Each shall be saved, whoe’er confided
In Christ who his sins did atone.”³

II

And whom God has been justifying
Through Christ’s atonement but alone,
He also shall be glorifying⁴
In heaven before His matchless throne.⁵

III

Mysteriously as God-man living
He as *man*⁶ both natures unified,⁷
The human and divine, thus giving
Redemption,⁸ when there crucified.⁹

IV

Christ in His death was nullifying
The curse pledged every sinner’s soul,¹⁰
His resurrection ¹¹ ratifying
All as a most completed whole.—

¹ Rom. 3: 22-26; 1 Tim. 2: 5, 6. ² Acts 4: 12. ³ Acts 10: 43; 13: 38, 39; Rom. 3: 25, 26. ⁴ Rom. 8: 30. ⁵ Rev. 5: 9-14. ⁶ Heb. 3: 3. ⁷ 1 John 4: 2, 3; John 1: 14. ⁸ Heb. 9: 12, 14, 15; Eph. 1: 7; 1 Pet. 1: 19; Rom. 5: 9. ⁹ Gal. 3: 13. ¹⁰ Gal. 3: 10, 13. ¹¹ 1 Pet. 1: 3, 21.—On this verse John Calvin remarks: “Faith in God then is based on Christ’s resurrection.—Had He not overwhelmed death by His resurrection and kept He not now in His hands the control of the world to protect us by His power, what should become of us over and against the might of our enemies and their powerful assaults? So let us then take well to heart what kind of goal we must have always in view, if we desire to have faith in God.”—

V

The Christian fears no condemnation,¹
 His life is e'er a holy strife,²
 His soul is sure of full salvation
 Inheriting eternal life.³

VI

Of Christ's Church⁴ every one is singing:
 "Messiah's blood and righteousness"—
 When God before⁵ Him each is bringing—
 "My beauty is and glorious dress."⁶

¹ Rom. 8: 1; John 3: 17-21. ² Rom. 6: 22, 23. ³ Rom. 6: 22, 23; 8: 17-19, 30. ⁴ Acts 20: 28. ("Church of the Lord"—i. e., Church of Christ: Rom. 16: 16 etc., etc.—Marginal reading of the Revised Version). ⁵ Mat. 12: 36; Rom. 14: 12. ⁶ This song constitutes almost literally the lines of the first stanza of an old German hymn written by Count N. L. Zinzendorf, in 1739. The hymn, originally, contains thirty stanzas, reduced now and modernized in all the various German hymn books to about six or seven stanzas. A very free translation of ten stanzas in English was made by John Wesley, in 1740. The first stanza in German reads:

"Christi Blut und Gerechtigkeit,
 Das ist mein Schmuck und Ehrenkleid;
 Damit will ich vor Gott bestehn,
 Wann ich zum Himmel werd'ingehn."

i. e. The blood of Christ and righteousness,
 My beauty is and glory-dress,
 With this I will before God stand,
 When I am ent'ring in heav'n's land.—

VII

God's Son Himself great weight was laying
 Upon opinions men might have,
 With special care He was surveying
 The testimony they Him gave.¹—

VIII

Thus Christ this utterance has given:
 "Who me before men shall confess,
 Before my Father who's in Heaven
 I shall him too confess"²—and bless.—

IX

None wonder, therefore, at the teaching:
 "Who *for* Christ, as God's Son, decides,"³—
 The point John's logic oft is reaching—
 "In him dwells God,—he in God abides;"⁴

X

"Each spirit who confession maketh
 That Jesus Christ became a man,
 God's Spirit as a witness taketh,
 That is of God"⁵—and knows God's plan

XI

That "Who of Christ makes declaration"⁶
 As Lord, Him raised from death believes,
 From Him who raised Him, full salvation
 And all things there in heaven receives."⁷

¹ Mat. 16 : 13; Mark 8 : 27; Luke 9 : 18. ² Mat. 10 : 32; Luke 12 : 8; Rev. 3 : 5. ³ 1 John 2 : 23; 4 : 2 etc.; Rom. 10 : 9 etc. ⁴ 1 John 4 : 15. ⁵ 1 John 4 : 2. ⁶ Rom. 10 : 9, 10 etc. ⁷ Rom. 8 : 32; 1 Cor. 6 : 14.

XII

“The man with faith,”¹ one has asserted,—
 Who insight in man’s life has shown—
 “I ne’er saw of success deserted,
 In each such life as I have known.”

XIII

Wrote Peter: “Those in God believing
 Through God’s word²—truth³—born from
 above,”⁴—
 The glorious conquest are achieving:—
 “To love the brethren with *true*⁵ love.”

XIV

“The violent,”⁶ Christ Himself has stated,—
 His followers who *His cause* defend—
 “Heaven’s kingdom gain,” through Him translated
 To heaven,⁷ “*His faithful to the end.*”⁸—

XV

All men in *earnest* then be hailing
 Christ who invites each: “Follow me,”⁹
 Each saying: Of Thee myself availing,
 My Lord, I’m Thine eternally!—

¹ Goethe stated to Eckermann (“Conversations with Goethe,” vol. II., p. 263) “I have found Peter’s doubt or ‘little faith’ very valuable, because it represents the truth, so often realized in human life, where a man by *faith* is succeeding in the most difficult undertaking, whilst, on the contrary, a man is lost, unfailingly, by the smallest degree of doubt;”—evidently as Peter, he, doubtless, meant, feeling the strong force of the mighty wind in the tempest (recorded Mat. 14: 13 ff.) through his doubt or little faith would have been *lost*, without the uplifting *miraculous* assistance of Christ, the Son of God. ² ³ ⁴ John 17: 14, 17; John 3: 3; 1 Pet. 1: 21-23. ⁵ 1 Pet. 1: 22. ⁶ Mat. 11: 12 (i. e., men of *faithful perseverance*.) ⁷ John 14: 2, 3; Heb. 9: 24. ⁸ Mat. 10: 22; Rev. 2: 7, 10 etc., etc. ⁹ Mat. 8: 21; 9: 9 etc., etc.

XIV

SPIRITUAL TREASURES GUARANTEED TO THE BELIEVERS IN JESUS CHRIST IN GOD'S REALM OF ETERNAL GLORY, IMPLYING IMMOR- TALITY OF MAN'S SOUL.

I

All ¹ men are urgently requested
“ Be reconciled to God ” ²—and live
With all the spiritual goods invested
Which God in Christ to *His* does give. ³

II

God's love ⁴ is ground for man's salvation,
The risen Christ ⁵ is man's new life
And forms the heaven-born new relation
With heaven in nameless blessings rife.

III

When Christ, God's Son, on earth was living,
His work was crowned by love and grace,
Which to great sinners He was giving
E'er greeting them with gladsome face.—

IV

The Scribes and Pharisees this seeing,
Indignantly gave utterance
With Christ's course wholly disagreeing
As He did treat vile Publicans. ⁶

¹ 1 Tim. 2 : 4 etc. ² 2 Cor. 5 : 20. ³ Eph. 1 : 3-14 etc.

⁴ John 3 : 16 etc., etc. ⁵ 1 Cor. chapter 15 etc., etc. ⁶ Luke
15 : 2; 19 : 7 etc., etc.

V

To shame His foes' disapprobation
God's Son replied: In heaven above,
All living in yon habitation,
Survey mankind in pardoning love.—

VI

If man to God's Will is submitting
And to God's grace his heart relents,
On high, "in heaven, there's joy befitting
O'er every sinner who repents."¹—

VII

What comfort speak these words declaring
That with deep interest and sweet love
Here in the fate of mortals sharing,
Blest Angels watch in heaven above!

VIII

But Angels there could not be taking
An interest in the destiny
Of men on earth, and there be waking
Untiringly men's fate to see:

IX

Were earth not *the* place constituted,
Where spirit-combats must be fought
'Tween light and darkness—instituted
For all whom with His blood Christ bought.²

¹ Luke 15: 10; Ps. 91: 11; Ps. 103: 20; Ps. 104: 4; Mat. 4: 6; Heb. 1: 7 etc. ² 1 Cor. 6: 20.

X

This earth, the theatre of spirits
For whom Christ full redemption wrought,
Presents the spectacle of merits
Of spirit-combats that are fought

XI

By every soul participating
In combats for eternal life!
Heaven's Angel-hosts¹ the end awaiting
View each² enlisted in this strife!—

XII

What comforts in those words are hidden
That Angels from that sphere up there
The messengers of God are bidden
His peace and grace to men to bear!

XIII

Whoe'er repents and has forsaken
His sins and bondages of night,
For God alone firm stand has taken
And lives for spiritual life and light:

XIV

Heaven's Angel-hosts are celebrating
O'er him a feast and are elate,
Though they may be commemorating
The *new-birth*³ of a sinner great!

¹ Ps. 148: 2 etc., etc. ² Luke 15: 10 etc. ³ John 3: 5 ff. etc.

xv

If *one*¹ but conquers, they're rejoicing,—
If one does perish,—they must mourn!—
May Angels e'er their joys be voicing!
May every soul of God be born!²

xvi

But if already this is cheering
That Angels look in sympathy
On men, who truly are God-fearing,
Whom wrestling for God's life they see!—

xvii

How much more comfort is affording
The soul-redeeming love of Him,
Whom holy Scriptures³ are recording
The Lord of hosts of Seraphim!—

xviii

The God Almighty, ever living,
Who sitteth on the heavenly throne,
To whom the hosts of heaven are giving
Such praises as the highest known.—

xix

As Christ Himself has us directed
To heaven,⁴ the place of perfect love,
The holiest and most perfected
We therefore must seek there above.—

¹ Luke 15: 10 etc. ² John 1: 13 etc. ³ Isa. 6: 2; Rev. 5: 11 etc. ⁴ Mat. 6: 20; 10: 21 etc., etc.

xx

And where God's holy ones are saying
 Their "Holy, Holy, Holy, e'er,"—
 In highest worship praises praying,¹—
 God's temple's *holiest* must be *there*!—

xxi

Christ heaven "My Father's House"² portraying
 The Realm with "many a manse"³ defined,
 With which assurance He's conveying
 That God these for "God's Sons"⁴ designed.

xxii

And as the Christ Himself went yonder,
 In midst His Father's throne to live,
 None of *His* Faithful Ones need wonder,
 That there to them "life's crown"⁵ He'll
 give.

xxiii

So James, too, heaven has designated,
 Whence "From the Father of the lights
 Each good and perfect gift," he stated,
 "Down from above"⁶ to earth alights.

xxiv

In all this it is indicated
 That in the Realm of Glory where
 God throneth,⁷ who all things created
 Through Christ, both, Source of All live
 there.⁸—

¹ Rev. 5: 8-14 etc. ² John 14: 2 ff. ³ Rom. 8: 14 ff. ⁴ Rev. 5: 6. ⁵ Rev. 2: 10; James 1: 12. ⁶ James 1: 17. ⁷ Rev. 5: 11. ⁸ Col. 1: 16 ff.; Eph. 5: 5.

xxv

From there all things originated,
 From there life, lights¹ and forces start
 Through all the world disseminated;
 From there grace fills with joy each heart.—

xxvi

All realms of spirits are subjected
 To God's Realm, and as Christ, God's Son,
 Exceeds in glory most perfected
 All others,² He exceeds³ each one.

xxvii

Completely, this Paul, too, thus stated:
 "God's might Christ from the dead has raised,
 And to his right hand elevated
 In heaven, and far above all placed;

xxviii

"Above all powers, all names exceeding
 In this and in the world to come,"⁴
 To Christ he also is acceding
 That "He God's Image⁵ is become,

xxix

"The first born of God's whole creation,
 Of heavenly things and things on earth,—
 The whole world giving attestation—
 That all through Christ received its birth."⁶—

xxx

And then, supremely, Christ, too, saying:
 "Lay up for you things that *remain*

¹ James 1: 17. ² Phil. 2: 9 ff. ³ Heb. 1: 5. ⁴ Eph. 1: 20-23. ⁵ Col. 1: 15; Heb. 1: 2 ff. ⁶ Col. 1: 15-18 (Rev. Version) etc.

In heaven,"¹ the great truth is conveying
That *there a heritage* we obtain.

xxxI

The treasures of which Christ is speaking,
Are "spiritual blessings up in heav'n,"²
Which we as Christ's joint-heirs³ are seeking,—
Most longingly⁴ in faith seek e'en.

xxxII

So Peter similar promise giving
Of God thus most distinctly says:
"He again begat us to hope⁵ living,
When from the dead He Christ did raise,

xxxIII

To an *inheritance* e'er vernal,
And spotless, fading ne'er away,
Kept in the heavens," pure and eternal,
Free from this world's and times' decay.

xxxIV

To God he is as author leading
Of this our heritage in heav'n,
And for the Father's praise is pleading,
Who in Christ to us this boon has giv'n.—

xxxv

Assurance us thus is afforded
That where⁶ Christ is, there we shall be,
That with our name⁷ there is recorded
Our *heritage* eternally.⁸

¹ Mat. 6: 19 ff. ² Eph. 1: 3-14. ³ Rom. 8: 14 ff. ⁴ 2 Cor. 5: 1-9. ⁵ 1 Pet. 1: 3, 4. ⁶ John 14: 3; 17: 24. ⁷ Luke 10: 20.
⁸ Heb. 9: 15 etc.

XV

ACCEPTANCE OF JESUS CHRIST AS THE SON OF
GOD AND THE ONLY SAVIOUR OF THE
WORLD—IRRESPECTIVE OF ALL OTHER
SYSTEMS OF RELIGION, ETHICS, PHILOSOPHIES,
ETC.,—IMPLIES PARTICIPATION IN THE NEW
TESTAMENT PROMISED DIVINE NATURE, AND
OF THE GLORIFICATION LIKE CHRIST'S IN
HEAVEN ETERNALLY.

I

Should now not heavenward we be soaring
In atmosphere like crystal clear,
And Christ's works through God's word be ex-
ploring,
Clinging to Christ, God's Son, most near?—

II

Yet though this work of sure salvation
To Christ-believers fully giv'n,
Begets hope ¹ for participation
In treasures kept for us ² in heav'n:

III

The Christian Church in part pervadeth—
Short of God's truth and righteousness ³—
And pure religion sadly shadeth:
Much unbelief and worldliness.—

IV

Men's acts and words untruths conveying,
Their vows by small bribes often bought:
Their hearts as godless are betraying—
Could else unrighteous deeds be wrought?—

¹ 1 Pet. 1: 3 ff. etc. ² 1 Pet. 1: 4 ff.; 2 Pet. 1: 4 etc.
³ Mat. 6: 33 etc.

V

Surplus of means—grand houses raising,
 Ne'er entering into Christ's belief,¹—
 Far more the Lord in heaven were praising,
 If spent "to give² the poor relief."—

VI

Men Christ-like faith³ want, which not savours
 Of philosophic human creeds,
 Such faith as God to please endeavors,
 Mindless of costs⁴ or zeal it needs;—

VII

Faith that in Christ its anchor planteth,
 To God's Son but for safety looks,⁵
 Such faith as after God e'er panteth
 As pants the hart for water brooks.⁶

VIII

Great want of Christian faith is showing
 In every walk of life its type,
 Thus sin's hosts, weed-like, swiftly growing
 To mischief for God's wrath⁷ get ripe.—

IX

Men live, 'mid glories here possessing,
 To spiritual glories almost blind,
 And science-lights for light addressing,
 Vague forms and shadows⁸ often find.

¹ John 4: 21 ff.; Compare Luke 21: 5 ff. ² Mat. 19: 21 ff. etc. ³ Luke 17: 6. ⁴ Luke 9: 62 etc. ⁵ Acts 3: 19; Heb. 10: 17; Mat. 11: 27, 28; Isa. 45: 22 etc. ⁶ Psalm 42: 1 ff. etc. ⁷ Mat. 16: 27; Rom. 2: 6; Rev. 22: 16 etc. ⁸ As unsatisfactory as in scientific pursuits, some discoveries in solar physics, effected by means of spectroscopic analysis (vol. II., p. 787, 9th Ed. Encycl. Brit.)

X

Philosophy in this agreeing:

“ In Him ” ¹—who all the world pervades,²
 “ We live and move and have our being,”
 God’s word and Christ’s exalts, ne’er
 shades.³—

XI

To have belief eliminated
 In the All-creating Power divine

¹ Acts 17: 28. ² Mat. 10: 29, 30 ; Ps. 139 ; Jer. 23: 24:

“ Do not I fill heaven and earth ? saith the Lord,” etc. ³ Only ignorance of the meaning of the original text of Goethe’s words (which I translate correctly below) can impute Pantheism to him, when he states of God’s *objective* and *subjective* manifestations thus:

“ What God were He, who but from the outside push,
 The All let on His finger circling rush!
 ’Tis His, the whole world from within to move,
 Nature in Him, Himself in her to prove,
 So that, what in Him lives and moves and is,
 Does ne’er His power, ne’er His Spirit miss.”—

“ Within the soul, too, is a universe,
 Thus every nation laudably refers
 To that which each one as the best proclaims,
 As God, and e’en his God each names,
 Gives o’er to Him this earth and Heaven above,
 Him fears, and possibly does love.”—

—(‘ Goethe’s Poetical Works: “ God and the World.” ’)

Some¹ tried and for this purpose stated
That "*All exists without design.*"

XII

Thus, with the "*First Cause*"² God denying,
Who all things gave their *end and aim*,³
God's wisdom most supreme defying,
"*All aimless*" they created claim.

¹ Charles Darwin, 'On the Origin of Species by means of Natural Selection,' London, 1859; 'Descent of Man,' 1871; Prof. Ernst Haeckel, 'Natural History of Creation,' 2d Edition, Berlin, 1873; and several other naturalists, e. g., A. R. Wallace, 'The Theory of Natural Selection,' London, 1870; Prof. Th. H. Huxley, 'Lay-Sermons, Addresses and Reviews,' London, 1870 etc.—Whilst some of the most eminent scientists rejected Darwinism from the first, e. g., Agassiz, K. E. v. Baer, Beale, Th. Bischoff, Rud. Wagner, Wigand, Dana, Lyell, Owen, Ulrizi, and most of the French physiologists etc., and some others, e. g., H. Helmholtz, Virchow, Th. Fechner etc., partly recognized Darwin's idea, but doubted and disputed the extent he gives to it, E. Blanchard, a member of the French Academy and one of the foremost French physiologists, even after Darwin's many explanations and modifications of statements in later editions of his works, has not hesitated to call some of Darwin's conclusions a "mere fiction." (*Rev. de Deux Mondes*, 1874, 3 livr., p. 580 ff.) ² *Causa finalis*,—God, Gen. 1: 1 ff.; John 1: 1-4 etc. ³ Gen. chapter 1-2 etc.

XIII

In "forms organic" of creation,
 As "first organic law" they see
 "A blind mechanical relation
 Which wholly works unconsciously,"

XIV

"By Natural Selection"—"choosing
 Congenial parts,"—"without a plan,"
 "The same constructed fruits producing"
 "As all the art-fruits, raised by man."¹

XV

In "Evolution," much illumining
 The rest of all their doctrine's terms,
 "All forms evolved," they are assuming,
 "From one or more primary germs;"²

XVI

"All living³ things on earth," including
 "Plants, animals, of men³ each one,
 From only a few laws," he's concluding
 "Their evolution-start is done."⁴

¹ So Darwin throughout, and Haeckel (one of the foremost followers of Darwin in Germany) expressly declares: "The products of natural selection, this working through an unconscious, aimless, mechanical relation, are constructed just as well to the purpose as the art products of man." ('Natural History of Creation,' 2d Edit., Berlin, 1873.) ² Darwin 'Origin of Species,' p. 92 ff. etc. ³ Wallace in his work (p. 359) *excludes men* in his theory, insisting "that a superior intelligence is necessary to account for *man*." ⁴ Darwin in 'Origin of Species,' and his followers after him in their works. ⁵ Darwin assumes the *existence of life* like Herbert Spencer, whose indefinite idea he quotes: "Life depends on, or consists in the

XVII

In law "Heredity,"¹ he's holding:

The offspring like the parent is;"

In law "Variation," he's beholding:

"The differences" of that in this.²

incessant action and reaction of various forces," p. 326, admitting indirectly here and elsewhere a Creator, but of his character or of his relation to the world he never says more than the word itself implies.—He himself says distinctly: "*artificial selection* is an *intelligent design* or process, but *natural selection* is not. Whilst using often teleological language, he and his followers reject all teleology, or the doctrine of first or final causes. He and his followers clearly repudiate design or purpose in the world's creation. —Thus of the eye, e. g., Darwin teaches in several elaborate pages (full of assumptions) "that it was formed without design or purpose of producing an organ of vision." 'Origin of Species,' p. 222 ff. etc.

¹ "The offspring is like the parent," 'Origin of Species,' p. 92 ff. ² "The offspring, though essentially like their immediate progenitor, they yet differ," he states, "some for the worse, some for the better, the plant or animal exercises its functions either to disadvantage or to greater advantage," etc., p. 92 ff. 'Origin of Species.' Darwin, thus, finally, in his work: 'Descent of Man,' advances the daring, but still *unproved* assumption that "the proximate progenitor of man is the *ape*;" that "man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits and an inhabitant of the Old World." —Vol. II. p. 372 ff.)

xviii

Then in his law of "O'erproduction,"
 "More increase than means of support,"
 He implies a law of sure reduction,
 His "Let the fittest live" resort.¹—

xix

* Organic-beings variated,
 The like and unlike amplified,
 Food-want by their increase created,
 Their love for life e'er multiplied,

xx

Hence bents for betterment there reigning
 In nature as creative law:
 Must we not justly be maintaining
 And logical conclusions draw:

xxi

That *God, the First Cause*,² was arranging
 The Kosmos' laws originally,
 By well-planned processes e'er changing
 Organic-forms as they should be?—

xxii

That *God* creates³ profuse production
 And myriads living blossoms gives,
 And likewise laws made of reduction
 So that not *every blossom lives*?—

¹ "Overproduction," i. e., "all plants and animals in a geometrical ratio tend to overrun enormously the means of support, consequently, if all the seeds of plants, all the spawn of fishes etc., were to mature, very soon the world could not contain them, hence arises the battle or struggle for life, and only a few, comparatively, of the myriads born, can possibly live," etc. 'Origin of Species,' p. 92 ff. etc. * Argument against Darwinism. ² God, the Creator, Gen. 1-2; John 1: 1-4 etc. ³ Gen. 1: 11 ff. etc.

XXIII

That *God*, at first, laws instituted
 In all creations, by *His Will*
 Organic or else constituted,
God's aims for ever to fulfil?

XXIV

That *God* for *men* laws was ordaining,
 Whom He in "His own image made,"¹
 That heirship² in *God's* Kingdom gaining,
 Celestial bliss *Christ's* hosts pervade³?!—

XXV

If wheels and spring the clockwork moving,
 So that the exact time we can see,
 An intellect's designs are proving
 To adjust the clockwork accurately:

XXVI

Must not the wondrous world's creations,
As all designs show,⁴ surely be
God's grand creative demonstrations
 To prove His mind's *aims* perfectly?!⁵—

¹ Gen. 1: 26; 5: 1, 2 etc. ² John 1: 12; 3: 3, 5, 16; Rom. 8: 14, 16, 17 etc. ³ Rev. 21: 3-7 etc., etc. ⁴ In a Glasgow lecture the Duke of Argyll said: "In the last year of his life Mr. Darwin visiting me, answered to the words I said, in the course of conversation, that it was impossible to look at the wonderful processes of nature which he had observed, without seeing that they were the effect and expression of mind: 'Well, it often comes over me with overpowering force, but at other times it seems to go away.' " (Modern Medical Science, vol. XIII., No. 2, p. 92.) ⁵ The great German Poet Gellert, therefore, sang religiously, in his still most popular hymn, entitled: ("Wie gross ist des Almächt'gen Güte?") in the first stanza:

How great is the Almighty's goodness?
 Is he a man who feels it not?
 Who through a hardened mind, in crudeness,
 Withholds due thanks, though not forgot? etc.
 —(Hymn 51 in my 'Psalter, Harp and Song.')

xxvii

(His¹ writings are, with small exception—
 As in the sea some water-drops—
Atheistic in their whole conception,
 If them to read with sense one stops.)—

xxviii

Thus, as their² schemes, profusely stated,
 Are still hypotheses *unproved*,
 The fact remains: *God has created*
*The world; it He Himself approved!*³

xxix

What contrast now to men do offer
 The Sacred Scriptures which bestow
 The comfort through the facts they proffer
 Which men's creation-records show.⁴

xxx

God's word inspiringly is saying
 That God man's being long foreknew,
 Each man's construction was surveying
 When first he wonderfully grew;⁵

xxxi

That everywhere⁶ man meets God's Being,
 No matter where man may be found;
 That God minutely all is seeing,
 Without Him naught falls to the ground.⁷—

¹ i. e., Darwin's writings, although he is considered a theist and not an atheist, or materialist, as his writings evidently imply. ² The doctrines or schemes of Darwin and his followers. ³ Gen. 1: 31 etc. ⁴ Ps. 139: 1-18, 23, 24 etc., etc. ⁵ Ps. 139: 15, 16. ⁶ Ps. 139: 7-12; Jer. 23: 24 etc. ⁷ Mat. 6: 28; 10: 29, 30; Luke 12: 6 etc.

xxxii

What now great scientists are saying,
 Some ¹ long ago in part have said,
 When they the Universe surveying
 Saw much—still to our view outspread.—

xxxiii

Hypotheses still are prevailing
 In fields wherein all science deals,
 Great mysteries, still unsolved, are veiling
 This world and none can break the seals

xxxiv

Unlocking all the secret forces,
 Whereby this Universe is run,
 To show the labyrinthic courses
 Through which God's ruling work is done,

xxxv

In covered favor and disfavor ²
 Adjusting human destinies
 In keeping with His justice, ever
 Rewarding man's iniquities.³—

xxxvi

If fibrin ⁴ in some duct prevented
 The blood to bring the brain supplies,
 No science help yet has invented,—
 The sick soon senseless grows—and dies.—

¹ Job 38; Ps. 19: 1-6 etc., etc. ² Exod. 33: 19; Rom. 9: 15 ff. etc.; Eccles. 9: 11, 12. ³ Exod. 20: 5 etc. ⁴ If in man's heart-troubles, most commonly from a diseased cardiac valve, mostly, moreover, from the mitral valve, an embolus, i. e., some loosely attached piece of fibrin, is separated and carried into a vertebral artery, vein, or sinew, sudden paralysis ensues, and then most patients losing consciousness soon must die.—

XXXVII

Men try the mysteries to be knowing
In which are rapt the heavens afar,
And with great telescopes are showing
The heavens adorned with star on star;¹

XXXVIII

And yet the hosts of lights there shining,
They cannot touch, nor e'en all see;
And none could ever be defining
Our sun,² what kind of orb he be!—

XXXIX

The extermination-records shading
The LORD God's dealings with mankind,³—
From rashness critics dissuading—
By God's Son justified⁴ we find.

XL

No where—this fact is worth while minding—
Such impulse for heroic strife
As in God's word we e'er are finding,
Whose goal presents *eternal life*.—

XLI

There are men who're philosophizing
How far God's kingdom's lines should go,
But should we e'er be minimizing
The work Christ charged His Church
to do?⁵—

¹ Ps. 19: 1-6 etc. ² Vol. II., p. 787, 9th Edit., Encycl. Brit.—
whether the sun be *liquid*, *solid* or *vaporous*. ³ Gen. 19: 24, 25
etc. ⁴ Mat. 10: 15; 11: 24. ⁵ Mat. 28: 19 etc.

XLII

“Go into all the world!”¹ Christ charging
 His followers, when He left this earth,
 To thoughts *His Realm* to be enlarging
 In His disciples’ mind gave birth.—

XLIII

Christ’s Church “Thy kingdom come!”² e’er
 praying
 Through those past nineteen centuries,
 Should now our trust we be betraying,
 Because some obstacles increase?—

XLIV

By no means! but in such proportion
 As hindrances are multiplied,
 The remedy needs strong supportion
 And carefully to be applied.

XLV

O that expansion were extending
 To all lands steeped in bigotry!
 And to all Gentiles we be sending
 God’s word, through Christ to make all free!

XLVI

This problem long ago was solving
 God’s Son, when He so truly said—
 The *rescue of all men* involving—
 The trial amply e’er repaid:—

¹ Mat. 28: 19 etc., etc. ² Mat. 6: 10.

XLVII

“The children ¹ never be forbidden,
But *suffer them to come to me*,
From them God’s kingdom is not hidden,
Its membership of them shall be.”—

XLVIII

A young tree thus may be directed
That it its right shape may obtain,
But if its growth once is perfected,
All power to change it proves in vain!—

XLIX

The youth must be indoctrinated
In genuine Christianity,
In God’s word ² fully educated,
As taught by Christ, from errors free!—

L

In God’s word all men are receiving
The light which lights their path of life,
It is for them who are believing
With safest, wisest counsels rife.³—

LI

Were infidels and skeptics reading
God’s saving work in history
From step ⁴ to step in its proceeding:
A wise and just God they must see!

¹ Mark 10: 14; Luke 18: 16. ² John 5: 39. ³ Ps. 19: 7-14; Mat. 5: 3-48; 6: 1-34; 7: 1-27 etc., etc. ⁴ Gen. 3: 15 etc., etc.

LII

They, too, the great truth would be reaching
 That *All to God is fully known!*¹
 The self-conceit of men impeaching,
 Who *trust the seen and known alone.*—

LIII

No doubt, great spiritual foundations
 Of all that God and man concerns,²
 Are seen in Bible-revelations
 By him, who spiritual things discerns.³

LIV

The Bible, wholly it beholding,
 The *most divine Book* proves to be,
 And in it, in its full infolding,
 The *Book most human* all can see.

LV

And why?—Because 'tis ever showing
 A panorama manifold
 Of scenes and living pictures glowing
 In beauties, marvelous to behold;

LVI

From Genesis through Revelation,
 Like star on star in heaven above,
 God proves to men His full relation
 Through wondrous deeds of power and love.

¹ Psalm 139: 1-18 etc.; Mat. 6: 8, 32; John 16: 30; 21: 17; Acts 15: 18; Rom. 8: 27 etc. ² Psalm 90 etc. ³ 1 Cor. 2: 14 etc.

LVII

The Bible fully is revealing
Of God his perfect Entity,
And of mankind *nought* is concealing,
Though most depraved and vile it be.—

LVIII

*As one*¹ salvation is provided
And one inheritance for all,
Christ's followers ne'er should be divided,²
But one prevent the other's fall;—

LIX

Christ's Church in branches still divided,—
This in itself should not prevent
The Spirit-Unity, provided,
When Christ the Holy Spirit sent.³—

LX

Great Unity be their endeavor
Here in this world of sin and strife,
Extending e'er good will and favor
Each spirit seeking ceaseless life;—

LXI

Seek not for oneness of devotion,
And not for words and forms contend;—
For not in this or that emotion
Consists religion's holy end.—

¹ 1 John 2: 7 etc.; 1 Cor. 1: 30; Rom. 8: 32 etc.; Col. 2: 3 etc. ² "Said I," relates Eckermann ('Goethe to Eckermann, 1829'), "There were need of Christ's coming for the second time, to deliver us from the austerity, discomfort and tremendous pressures under which we live." "To which," he continues, "Goethe answered: 'Yes, the people would crucify him a second time.'"— ³ Acts 2: 4 ff. etc.

LXII

Are there not things e'er done and spoken,
And still in vain, as one grace: *love*,¹
The brightest motor, heavenly token,
Does not all words and actions move?—

LXIII

For, love to God and men to cherish,
Of all commandments is the chief,²
Must then not those, who this break, perish
And seek in bitter shame relief?—

LXIV

These human lives were not intended
That *uniform* here they should be,
But that e'er soul with soul be blended,
And live in peace and harmony.—

LXV

Thus Unity of Spirit renders
The Lord and all His members one;
Each man who here to Christ surrenders
Finds hosts for whom *Christ life has won*.

LXVI

But though on earth we must be living
By faith and hope, not yet by sight,³
Sufficient insight God is giving
To win ⁴ His life and see ⁵ His light.

¹ 1 Cor. 13: 13 etc. ² Mark 20: 30, 31 etc., etc. ³ 2 Cor. 5: 7 etc. ⁴ John 3: 16 etc., etc. ⁵ Heb. 6: 4, 5 etc.

LXVII

Not on mere sentiment relying
 Will be the genuine Christian's creed,
 Who worships God—Christ's rule applying—
 "In spirit and in truth" ¹ indeed.

LXVIII

Not any creed's strict orthodoxy,
 Short of *sound faith in Jesus Christ*,²
 No substitute for Christ, no proxy,
 E'en in the saintliest forms disguised,—

LXIX

Secures us our divine ³ relation
 God's Children,⁴ saved ⁵ to be in heav'n;⁶
 For Christ's name ⁷ for complete salvation
Alone 'neath heaven to us is giv'n.

LXX

In Christ, God's Son, the Mediator,⁸
 The only Saviour of mankind,
 The most approved ⁹ divine testator,
 Our legacy to heaven we find.

LXXI

Our heritage with Christ receiving
 Through God, who raised Him from the
 dead,¹⁰
 And in Christ's heirship ours perceiving,
 Like Him world's victors being made,¹¹

¹ John 4: 24. ² John 3: 16 etc.; 6: 35; Rom. 5: 11 etc.
³ 2 Pet. 1: 4. ⁴ Rom. 8: 17. ⁵ 1 Pet. 1: 18. ⁶ 2 Pet. 1: 11.
⁷ Acts 4: 12. ⁸ Rom. 8: 34; 1 Tim. 2: 5; Heb. 8: 6; 12: 24.
⁹ Col. 1: 14 ff. ¹⁰ Rom. 11: 29, 32. ¹¹ Rom. 8: 17, 37 etc.

LXXII

When following Jesus' resurrection
 There in a form renewed and bright,
 And clothed upon ¹ with Christ's perfection,
 Our soul and body re-unite,²

LXXIII

When up and onward we are going
 Into yon heaven's most glorious sphere,³
 We in the bliss from God outflowing,
 Like Christ shall glorified appear;⁴

LXXIV

There shall for ever we be seeing
 All truths for which we here much yearn,
 For e'er with Christ and with God being
 From cloudless light we ne'er shall turn;

LXXV

There God and Christ and all things ⁵ knowing,
 With life eternal crowned and blest,⁶
 In glory for God's glory glowing,
 In God all-wise our bliss shall rest;

¹ 2 Cor. 5: 4. ² 1 Cor. chapter 15 etc. ³ Heb. 9: 24; 2 Cor. 12: 2; 1 Tim. 6: 16 etc. ⁴ 1 John 3: 2. ⁵ 2 Pet. 1: 2 ff.
⁶ 1 Pet. 1: 34 etc.



JOHN LOOKING INTO HEAVEN.

LXXVI

There with the Choirs celestial singing
 The songs exalting God supreme
 And anthems, hymns and worship bringing
 With Cherubim¹ and Seraphim;²

LXXVII

There *perfect* Hallelujah³ raising
 In holy spheres, all *holy* then:
 In *perfect* strains we shall be *praising*
God through Eternity!—Amen!—

¹ Gen: 3: 24. ² Rev. 5: 11 ff.; Isa. 6: 2 ff. ³ Rev. 19: 1, 3, 4, 6; 21: 6, 7 etc.

